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RELIGION IN THE EAST:

OR,

SKETCHES, HISTORICAL AND DOCTRINAL,

OF ALL THE

RELIGIOUS DENOMINATIONS OF SYRIA.

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BY

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ROYAL ASIATIC SOCIETY BOMBAY BRANCH

PREFACE.

The present aspects of Christianity in relation to the Mohammedan population of Turkey, is a subject full of interest to every Christian mind. The Mohammedan system has stood so long, its wars and conquests have figured so conspicuously on the pages of history, and, up to very recent times, both the religion and the empires which it founded have so preserved their original integrity, that the changes which are now taking place among that people have the additional claim on our interest of their being new—of their being wholly unprecedented in the nearly thirteen centuries which constitute the age of Islamism.

The first of these changes in the order of time, and, perhaps, of importance, is that which affects the *law of religious toleration*. The Mohammedan law regards the whole population of a Mohammedan empire as divided into two classes—Moslems and non-Moslems. The first

alone are considered as constituting the staple and genuine elements which form the empire; they alone can have a share in the civil and military administration of the government. Such as are out of the pale of the Mohammedan religion enjoy the protection of the country only by virtue of a civil toleration, for the privileges of which they pay a specific tax, which is not imposed on the Mohammedan population. From the civil standing arises the *religious* toleration which is extended to all non-Mohammedan sects in an equal degree. For as it is an axiom in both the civil and religious jurisprudence of Islamism that all non-Mohammedan sects are equally infidel, it follows that they are not only equally tolerated, provided they hold to some book which the Mohammedan religion recognises as of Divine origin, but that a convert from one of these systems to another has the same claim to the protection of the laws as he had before. In the eye of the law, therefore, the conversions to Protestantism and the formation of a Protestant community, so far as such movements did not involve the Mohammedan part of the population, were perfectly constitutional; and all the persecutions, therefore, which the Protestants of Turkey, converted from the Oriental Churches, have suffered, were either in direct contravention of the Turkish law, or had their origin in circumstances in which the law had no share. The case is very different, however, when a Mohammedan

abjures the religion of his fathers. This is criminal apostasy, and the penalty of the crime is always *death*. Nor does the law recognise any distinction, in the case of apostasy and its penalty, between the Mohammedan by birth and the Mohammedan by conversion. In the handwriting of the Mufti of Damascus, one of the greatest doctors of Islamic law, the whole question is thus concisely stated:—"An apostate from Mohammedanism, both in the cases of birth in it and conversion to it, shall have the offer of recantation. If he recants, he is free; if not, he suffers capital punishment. If he requests time for consideration, he is allowed three days, when the alternatives of the law shall again be presented to him and executed. An apostate woman shall be imprisoned, and not killed."

The first shock given to this intolerant law was soon after the accession of the present Sultan to the throne, and the recovery of his possessions in Egypt and Syria by the arms of Christian nations. Through the influence of foreign power, all perverts to the Mohammedan religion were quietly allowed to return to their former religions. In all the strongholds of Mohammedanism, where summary execution might have been the result, they were advised to change their place of residence to some more favoured locality. A second and more decisive invasion of the law took place at the close of the Crimean war,

when the Christian powers—Great Britain taking the lead—insisted that Christianity should not be considered a civil crime, and that the barbarous death-penalty which overtakes every convert to Christianity from the ranks of Mohammedanism should be abolished. The law was consequently changed; and by an imperial enactment, called the Hatti Hamayun, not only was a perfect religious toleration established, but all subjects of the Porte were put on the same footing; the capitation tax—which was the price of civil toleration enjoyed by the Christian population—was taken off; and they became eligible to the offices of government, both civil and military. Here, then, we have an inroad made upon a law as old as the institution of Islamism, and an attack on the genius and distinctive element of Mohammedan government.

In estimating this change, therefore, it would be far from being just or philosophical to limit its magnitude and importance to the fact that Christianity may now extend its line of operations to the Mohammedan population of the Turkish empire, and, availing itself of this door, effectually closed for well-nigh thirteen centuries and now opened by Divine Providence, may enter boldly to win fresh trophies to the gospel of Christ in this new field. Pregnant as this fact undoubtedly is with events of the greatest moment to the extension of the Redeemer's kingdom on earth, there is still another aspect of the case,

of no less consequence, in the character of the transpiring change. We cannot forget the great historical truth, that this law of Mohammedanism embodies in itself the very essence of its fanatical exclusion and bloodthirsty spirit,—that the sword, ever dripping with human blood, has been the fertile source of its existence in the first instance, and then of its perpetuity; and we should not forget, therefore, that Mohammedanism, deprived of this element of its vitality, and bereft of this weapon of its power, is a dead system of pharisaic observances, whose stream of life has been dried up. Nor should we pass by, in this connexion, the fact that the Turkish Empire is the great Atlas that bears on its shoulders the interests of the Mohammedan religion,—that more than a hundred millions of the human family look up to it as alike the representative and bulwark of that system of faith which they profess,—that, in short, Constantinople and Turkey hold the same relation to Mohammedanism that Rome and Italy hold to Popery. It necessarily follows that the vial of wrath that is poured out on the seat of these apocalyptic characters is destined to reach the uttermost parts of the earth where these false systems are professed —that as the cold hand of death touches the heart, its blighting influences extend themselves to the remotest parts of the organism.

The second recent change which has taken hold of the

Mohammedan mind—though limited in extent—is of a most interesting nature. I refer to the demand among them for the Christian Scriptures. These they have been taught to regard as abrogated and superseded by the Koran; and as this book is written in the purest and most classic Arabic, and abounds with fine imagery and sublime ideas borrowed from the Bible, and expressed in the richest eloquence of a magnificent language, it has a charm to their ears and a fascination to their hearts to a most extraordinary degree. The Mohammedan doctors indeed, believe the Koran to be co-eternal with God, inimitable by any human or angelic power, and the everlasting miracle upon which the truth of the Mohammedan religion rests. With these extravagant ideas, they have always assumed an attitude of extreme supercilious-ness and contempt towards our Bible. For thirty years previous to the Crimean war, our Scriptures in the Turkish language have been exposed to sale in the bazaars of Constantinople, and I doubt whether as many copies found Mohammedan purchasers. Since that important epoch, however, there has been a steady demand for them among the Turks. In the report of the Bible Society's agent at Constantinople for the year 1858–59, he says:—"I find that 710 copies of the Scriptures in Turkish have been sold, besides 140 Gospels separately, during the present year." Thousands of copies, therefore, must have been sold to

eager inquirers after the truths and claims of Christianity. And it is a highly-interesting aspect of the case, that for this wonderful movement we can assign no visible agency. Some, indeed, have attempted to account for it by supposing that the anxious desire of Mohammedans to study the Christian religion, long repressed by the intolerant laws of Islamism, found their natural vent at the promulgation of the Hatti Hamayun; others, by supposing that the decided superiority of the infidel Franks over the pious Mohammedans, exhibited in all the material and other forces that were employed in the war of the Crimea, has produced in their minds a greater degree of respect for the religion of the Christian belligerents, and a natural curiosity to know its nature. But those suppositions do not seem to be well-grounded; and in the absence of any visible agency, we have good reason to interpret the facts of the case as peculiarly indicative of a merciful visitation from on high, awakening the long-dormant minds of the Mohammedan people.

Now, what estimate shall we put upon this wide circulation of the Holy Scriptures among the Mohammedans? Doubtless every Christian mind will devoutly cherish the hope that as this chosen and divinely-appointed instrumentality is brought to bear on so many consciences, many a knee will be brought to bow at the name of our Redeemer, and many a tongue to confess that He is Lord

of all. But we are, perhaps, warranted to go further. The Moslems have ever despised our Bible as mutilated, abrogated, and superseded by the Koran; and this circumstance may well afford us a key to the method ordained by God for their conversion to Himself. A scoffing mythology called Paul a babbler, and the story of the cross foolishness; and a self-righteous antichristianity disdained at first to notice the obscure monk who preached the great biblical doctrine of justification by faith alone; and in both cases the result was the same—the foolishness of the cross swept away from the face of the earth every vestige of the philosophy of Greece and Rome, and the doctrine of salvation by grace battered down the system of the schoolmen, shook the very foundations of the world, and ushered in the glorious Reformation. It is a fearful thing to scoff at the Almighty, and to sneer at what He has been pleased to constitute His wisdom and His power in the salvation of sinners; and it is not unlikely, therefore, that the world may receive another lesson to this effect in the future history of the Bible among the Mohammedan people.

A third change among the Mohammedans lies in the fact of cases of genuine conversion actually taking place. And it is no misapplication of the word to call these cases a great change, for they stand wholly unprecedented in the annals of Mohammedanism in Turkey. I have no idea as

to the number of these conversions; but I know that a work of this kind has begun and is going on, that several have been baptized and admitted into the Christian Church, and that one of these converts is an active and faithful minister of the gospel. Of these tangible results a report may soon, perhaps, be brought before the Christian public. But let not precise numbers deceive us in this matter. What can numbers do to realise the fact that the house of the Mohammedan preacher is besieged from early morning to midnight with eager and anxious inquirers? How will they take in the thousands and the tens of thousands who, according to the testimony of one of the ablest and best missionaries in Constantinople, are sincerely anxious to know the truth as it is in Jesus? In arithmetical computations, we are in danger of losing sight of the fact that in every convert we have a preacher of righteousness—we forget that when the gospel once gets among a people it has a permeating and a leavening influence, which no human power can stop.

The most recent phase of the movement is the institution of a daily prayer-meeting in Constantinople, attended by a few converted and unconverted Mohammedans. What! these proud, self-righteous Pharisees praying? It is even so. And more than that, these streaming tears, and these earnest desires of a first love to a Saviour who first loved them and gave Himself for them,

contain a power which is all-prevailing with God. The burden of a hundred millions of Mohammedans is on their lips, and it is a burden which they know is shared by Him who travailed for the souls of men, and who is their Advocate with the Father. These prayers may not be answered immediately, but as sure as God is true and faithful, they are treasured up in His book of remembrance, against that day in which He shall pour out His final cup of wrath upon the system of Mohammedanism, and His blessings of salvation upon the Mohammedan people.

Church of Christ, awake! The Lord is doing wonderful things! Doors which have been long closed, He is now opening; mountains which no human power could scale, He is levelling; valleys too deep for man to cross, He is filling up; and a highway is being made, over which the gospel of peace is to be borne to the uttermost parts of the earth, to be preached to every creature, and, with the blessing of God, to work out the grand recovery of our fallen race. But it is a fundamental principle in the Divine economy, that His Church shall not only be "the pillar and ground of the truth," but also the instrument of its diffusion—the leaven which is to leaven the whole lump—the tree in whose branches the fowls of the air are to lodge. To her, then, these Divine movements are possessed of a most solemn significance. There is a voice in them also, of a most distinct nature,

calling her to redouble her prayers, her energies, and her agencies for covering the whole earth with the knowledge of the Saviour of mankind. What section of the Christian Church will undertake, in the strength of the Lord, by one decisive effort to take the lead in this matter, and by her example shew to her sister churches what a double measure of faith and prayer and liberality can do for the conversion of the world?

May 1860.

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LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY.

PART I.

THE ORIENTAL CHURCHES.

THE GREEK CHURCH.*

THE Greek Church takes its name from the Greek empire which was founded by Constantine, and of which it was the national religion; and for the same reason it is often called the *Eastern* Church. Its advocates give it the title of orthodox; while the name with which its old rival—the Roman Church—distinguishes it is *schismatic*. This last, however, has been retorted upon the source whence it comes; and the question, as to which party left the primitive faith of the Church, which was planted by the apostles and nourished by the early fathers, is still a matter of debate between them.

The history of the rise, progress, and termination of the rupture between the Greek and Latin, or Eastern and Western, Churches will surprise the Christian who supposes that such an extensive and entire division must be founded on differences on vital points of religion. For whatever may be said by the respective parties on the subject, and however much they may expatiate on the reasons for the rupture, and their importance, faithful history traces the religious controversy on the debatable

* Of the million and a half of population which Syria is supposed to contain, not more than one hundred and fifty thousand belong to the Greek Church. They bear the largest proportion among Christians in Tripoli, Beyrout, Nazareth, Hasbeiya, and Rasheiya.

points, and the consequent separation, to causes very far from being religious.

The removal of the royal throne to Constantinople in the days of Constantine not only divided the empire, and was the ultimate means of its overthrow, but it divided also the sympathies of the people, and created a rivalry between the bishops of the old and of the new Rome. These last two circumstances, though impotent separately, accomplished jointly the division of the Church. The title of œcumenical bishop was then unknown, and perhaps unsought, and that of pope was not given exclusively to the Bishop of Rome. There was, therefore, a free and wide field of contest for supremacy between the two prelates. The same causes that had given the Bishop of Rome pre-eminence in the West, gave also in the same way to the Bishop of Constantinople a certain degree of superiority in the East. But it necessarily took time to give the Bishop of Byzantium an equality with the bishop of a city so ancient and venerable in its age, position, influence, and religion as Rome. One step was, however, taken when the second council, A.D. 381, decreed* that the bishop of the new Rome should be inferior only to that of the old. It was completed when the Council of Chalcedon, A.D. 451, decreed† the equality of the two prelates. Nor is history without a remarkable instance, in the case of John, the Patriarch of Constantinople, who, about the close of the sixth century, claimed supremacy over all the Christian Churches; and it is more than remarkable

* Canon iii. † Greek Acts of the Councils, canon xxviii.

that at this date the popes, Pelagius II. and Gregory the Great, so far from deeming this presumption an encroachment on their prerogative, refuted it on the ground of the parity of Christian bishops, according to Holy Scripture. It was only eleven years after the famous letter of Gregory on the subject, that Boniface negotiated for and obtained from the Emperor Phocas the coveted title. In this we have the true, immediate cause, and actual commencement, of the division of the Greek and Latin Churches.*

From that time the Greek patriarchs began to note the innovations which the Roman Church introduced. And foremost among these controverted points, both in the order of time and importance, was the question of the procession of the Holy Spirit. The word *Filioque* having been inserted by the Western Church into the Constantinopolitan creed, occasioned a fierce controversy between the two Churches, with regard both to the interpolation and the doctrine involved in it; one party maintaining, conformably to the original words of the formula, that the Holy Spirit proceeded from the Father alone; and the other contending that He proceeded from the Father and the Son.

Perhaps at no time did the contest rise so high as in the ninth century, when Photius and Nicolaus I. held the sees of Constantinople and Rome. During the previous century, in the reign of Leo the Isaurian, some provinces had been detached from the Roman pontiff's jurisdiction,

* Gibbon's History of the Decline and Fall of the Roman Empire, chap. xl.; Mosheim's Eccles. Hist., cent. vii., part ii., chap. ii.

and added to the Greek empire. The popes indulged the hope, however, of ultimately recovering them. With this object in view, Nicolaus opposed the election of Photius—a haughty and learned laic, who was no friend to Rome—to the patriarchal chair of Constantinople; and on failing in his opposition, pronounced the election uncanonical, and condemned the Greek Church as heretical for persisting in her election. The charge was boldly retorted upon the Roman Church by Photius, who gave a fresh cause of enmity by the addition to his see of Bulgaria, which Nicolaus was eager to possess. But, through the intrigues of the pontiff, Photius was deposed from his office. On the death of his successor, however, he resumed the functions of his former office, without any opposition from Rome; but with the understanding that he should give up Bulgaria. Photius violated his promise, and the contest continued.

With these secular questions were mixed others of a religious nature. The *five* points which were charged on the Latin Church by Photius, and which engaged the attention and pen of the polemic theologians of that age, were,—first, they deemed it proper to fast on the seventh day of the week—that is, on the Jewish Sabbath; secondly, that in the first week of Lent they permitted the use of milk and cheese; thirdly, that they disapproved wholly of the marriage of priests; fourthly, that they thought none but bishops could anoint with the holy oil, or confirm the baptized, and that they therefore anointed a second time those who had been anointed by presbyters;

and, fifthly, that they had adulterated the Constantinopolitan creed by adding to it the words *filioque*, thus teaching that the Holy Spirit did not proceed from the Father only, but also from the Son. To these charges others were subsequently added by M. Ceralarius, another patriarch of Constantinople, who lived in the eleventh century; the chief of which was, that the Latins used unleavened bread in the Eucharist. The controversy on this point was very little inferior, if not fully equal, to that on the procession of the Holy Spirit. The other comparatively minor points were, that the Latins did not abstain from things strangled, and from blood; that the monks used lard in their food, and allowed the brethren when sick to eat flesh; that their bishops wore rings on their fingers; that their priests wore no beards; and that in baptizing they dipped the subject but once into the water. Well might the infidel sneer at "the crimes which provoked the zeal of the patriarchs of Constantinople, and which were justified with equal zeal by the doctors of the Latin Church."

But notwithstanding the fierce controversy on these secular and religious questions, and the mutual excommunications which resulted from it, a kind of union, real or affected, continued to exist between the two Churches. The legates of John VIII., pontiff of Rome, were present at a council held at Constantinople, A.D. 879, which was favourable to Photius, the primitive form of the Nicene, or rather Constantinopolitan, creed, and image-worship. When these concessions on the part of the Pope, how-

ever, did not procure for him the recovery of Bulgaria, he sent a legate to inform the haughty patriarch, that he would persist in his former excommunication if that province was not relinquished. The legate met with very ill treatment in Constantinople; and on his accession to the pontificate did not forget the humiliating usage which he had received. He repeated the condemnation of his predecessor, and the breach grew wider.

From the tenth to the fifteenth century, while Rome was at its height of spiritual and temporal power and influence, the Greek empire was rapidly falling from its ancient glory and renown. This comparative difference had a very considerable effect on the relations of the Latin and Greek Churches to each other. The Greek emperors, jealous of the power of the neighbouring Turks, and apprehensive of their design on the empire, sought the friendship of the Roman pontiffs at the sacrifice of their religious scruples. The popes took advantage of this favourable opportunity, and attempted once more to carry on their ambitious design of bringing the Greek Church into subjection to that of Rome. In these negotiations the emperors favoured the cause of union, and took part with the Roman legates, who repaired to Constantinople to exercise all their ingenuity in accomplishing this object. But these attempts were vigorously opposed by the patriarchs of Constantinople; at times, when the empire needed foreign help, cunningly; and at others, when they felt secure, openly. Nor had the people forgotten the depredations which the Frank crusaders com-

mitted in their capital and in their provinces, and which had created in their minds a natural animosity towards the Latin Church. The patriarchs of Jerusalem, Antioch, and Alexandria, owing to the protection afforded them by their Saracen masters, were still more decided in their opposition. These efforts were consequently futile.

The last hopeful attempt for the union of the two Churches, or rather for binding the Roman yoke on the Greek Church, was made about the middle of the fifteenth century. With this object in view, two councils were held in the West, first at Ferrara and then at Florence, in the presence of Eugenius IV., the Roman pontiff, John Palæologus, the Greek emperor, and Joseph, the Patriarch of Constantinople, with the principal theologians and bishops of the Greek nation. The pressure from the Turks, who, after a few years, took Constantinople, induced the Greeks to accede to the terms of the Pope, and formally to acknowledge that the Holy Spirit proceeded from the Father and the Son, that unleavened bread may be lawfully used in the Eucharist, that the doctrine of purgatory is true and Christian, and, lastly, that the Roman pontiff is the head and judge of the Church universal.

About the same time another council was held, A.D. 1439, by the Greeks at Basil, which pronounced the Bishop of Rome contumacious for refusing to appear before it, charged him with many ecclesiastical and spiritual crimes, and declared him formally deposed from his office. The Greeks also who attended the Council of Ferrara, on their

return stated to their brethren that the proceedings at that place were carried on by artifice and fraud, and that they considered their acts there as null and void. In A.D. 1454, Constantinople fell into the hands of the Turks under Mohammed II., and the rupture was finally and for ever completed.

The Reformation in the sixteenth century does not seem to have affected the Greek Church at all; and the efforts first of Philip Melancthon, and then of the Tubingen divines, to induce the Greeks to adopt the scriptural principles of the Augsburg Confession—a copy of which was sent to the patriarchs of Constantinople at two different times—appeared to exercise no effect whatever. Nor were the strenuous attempts of Cyril Lucaris,* Patriarch

* The history of this remarkable man, and of the part which he played during his active life, is succinctly given by Dr Murdoch, the American translator of Mosheim. He says:—"Cyrillus Lucaris was born in 1572, in Candia, the ancient Crete, then subject to the Venetians. Possessing fine native talents, he first studied at Venice and Padua, and then travelled over Italy and other countries. Disgusted with the Romish religion, and charmed with that of the Reformed, he resided a while at Geneva. On his return to Greece, he connected himself with his countryman, Meletius Piga, Bishop of Alexandria, who resided much at Constantinople, and was often legate to the patriarch. Cyril became his chaplain, and then his archimandrite. The efforts of the Romanists in 1595 to gain the Russian and Polish Greek Churches were resisted at Constantinople, and Cyril was active in opposing the defection. His efforts in this cause exposed him to the resentment of the Polish Government, and in 1600 he had to quit that country. He went to Alexandria, was there highly respected, and on the death of Meletius in 1602 he succeeded him in that see. He now kept up a correspondence with several Reformed divines, and among them with Geo. Abbot, Archbishop of Canterbury. It was at this time that he sent to England the celebrated Alexandrine Codex of the Bible,

of Constantinople, to introduce the doctrines of the Reformation into the Greek Church, by means of a council which he held at Constantinople in 1629 with this design,

containing St Clement's Epistle to the Corinthians. His aversion to the Romish Church drew on him the hatred and persecution of the Jesuits, and of all in the East who favoured the Romish cause. In 1612 he was at Constantinople, and the Romish interest alone prevented his election to the patriarchal chair. He retired to Alexandria; but in 1621 he was elected to the see of Constantinople, in spite of the Romish opposition. But his persecutors never ceased to traduce him, and to plot against him. He was, moreover, too far in advance of the Greeks to be popular with the multitude, and the Turkish Government would at any time depose a patriarch and admit a new one for a few thousand dollars. In 1622 he was banished to Rhodes, and Gregory of Amasa purchased the office for twenty thousand dollars, but not having the money on hand, he also was sent away, and Anthemus, Bishop of Adrianople, having money, purchased the office. But the Greeks would not submit to him, and he was obliged to resign to Cyril, who was restored, on paying a large sum for the privilege. The Romanists still plotted against him. He sent a Greek to London, to learn the art of printing, and to procure a printing press. On its arrival, his enemies charged him with employing it for political purposes, and caused him great trouble, though the English and Dutch ambassadors interposed on his behalf. In 1629, having a little respite, he called a council of Greeks to reform that Church; and here he proposed his confession of faith, which was adopted. In 1633, Cyrillus Contari, Bishop of Berrhœa, the personal enemy of Cyril Lucaris, and supported by the Romish party, bargained with the Turks for the patriarchal chair; but being unable to pay the money down, he was exiled to Tenedos, and Lucaris retained the office. The next year, Athanasius of Thessalonica paid the Turks sixty thousand dollars for the office, and Lucaris was again banished. But at the end of a month he was recalled and reinstated, on his paying ten thousand dollars. But now Cyril Contari had raised his fifty thousand dollars, and Cyril Lucaris was banished to Rhodes to make way for him. After six months, his friends purchased his restoration. But in 1638 he was falsely accused of treason in the absence of the Emperor [of the Turks,] who, upon the representation of his vizier, gave orders for his death. He was seized, conveyed on board a ship as

and which adopted a reformed confession of faith, of any avail. Parthenius, his successor, held another council in 1643, by which the reformed doctrines were repealed, and the great efforts of Lucaris rendered completely abortive. We cannot doubt, however, that the forced approximation to evangelical truth, which may be observed in "The Christian Summary of Divinity," by Platow, Metropolitan of Moscow, 1765,* was made under a strong influence of the doctrines of the Reformation.

It may be already known to the reader that the Churches of Russia and Greece are governed by independent Synods of their own. In the East, the Greek Church is divided now, as in ancient times, into four sees—Constantinople, Alexandria, Antioch, and Jerusalem. Each see is under the charge of a patriarch, who is chosen by the Synod of Constantinople from the bishops of the Church; but before the Patriarch of Constantinople can enter practically upon the duties of his office, the sanction of the Porte has to be obtained.† Election by vote decides the

if for banishment, and as soon as the vessel was at sea he was strangled and thrown overboard. His body drifted ashore, and was buried by his friends. See Schroeckh, Kirchengesch. seit der Reform., vol. v., p. 394, &c., and Unpartheyische Kirchenhistorie, Jena, 1735, vol. ii., p. 255," &c. Mosheim's Eccles. Hist., cent. xvii., sec. ii., part i., chap. ii., n. 5. The account of the two councils is verified by the Annals of the Patriarchal Chair of Antioch. Much of the preceding on the division of the Greek and Latin Churches is taken from Mosheim.

* See Pinkerton's Present State of the Greek Church in Russia. The author had resided long in Russia, and wrote his book in the first part of this century.

† Since the publication of the Hatti Hamayun, the Government does not interfere with the spiritual organisation of the denominations subject to it.

new patriarch without any further ceremony, except a slight one, in which the bishops of the diocese signify their allegiance by handing him the staff of office, and asking for his blessing. His revenues proceed, we believe, from the following sources:—A specified sum from each diocese, contributions from Russia, and various incomes from landed property and convents which belong to the patriarchate. When the patriarch dies, the larger part of the wealth which he leaves goes to the patriarchate; and from the same source his debts, if he have any, are paid. The duties of this functionary are—the general oversight, spiritual and temporal, of his see, the consecration of bishops, the settlement of difficulties, &c.

The sees are divided into dioceses, which are under the charge of bishops or metropolitans. These latter are considered to be superior to bishops only in dignity and privileges, not in degree of office. Their incomes proceed chiefly from contributions, which are often repeated every year; in cities, of money; and in rural places, of the various productions which sustain farmers and countrymen. The duties of a bishop are—the oversight of his diocese, the ordination of priests and deacons, and arranging private and general difficulties, which the priests are either unable or incapable of healing. When the bishop does not succeed in such a case, the matter is carried to the patriarch. Serious cases may be laid before the Synod of Constantinople; and this being the highest court in the Church, no appeal can be made from its final decisions. The bishop is consecrated to his office by the patriarch,

with other bishops assisting; and by him he is also appointed to his diocese, though generally with the concurrence of the people. The ordination of priests must always proceed on the unanimous election of the parish, or, at least, on a good majority of votes. The bishops are almost always national Greeks, who are ignorant of the language of the country. When a native aspires to the office, he can generally get it only by means of simony. This is a sin which is strictly prohibited by the ecclesiastical canons; but that it takes place sometimes is a matter of fact. We have heard the precise sum which a certain bishop paid for his consecration. We have also heard the sum for which another candidate said he could have got the office had he paid it. We do not know whether such base means prevail with the Synod; but it is certain that, among all the clergy of the Greek Church in Syria, there is not more than one or two that can be called tolerably learned men.

It must not be supposed, however, that the functions of the higher order of the clergy are purely spiritual. By an explicit agreement with the Government, the patriarchs and bishops are the constituted and recognised civil heads of their community. This power was doubtless granted at first on account of the high position of sacerdotal influence in which they stood among their denomination; but this again has been strengthened by the subsequent civil power which the Porte was pleased to bestow on them. All imperial firmans of newly-enacted or repealed declarations of immunities and privileges per-

taining to Christians are addressed to them; and, for their practical application, the patriarchs and bishops have to treat with pashas and other civil dignitaries. Under this *régime*, these higher grades of clerical officers, who are constituted the political heads, guardians, and protectors of their sect, cannot have much time for attending to the interests of practical religion among their flock. Hence, it is more often the case than otherwise that the patriarchal, and sometimes the episcopal, residences are places where law-suits are heard and political affairs discussed. How much this mutilation of the ministerial office must injure the spiritual state of the Church, whose principal officers have to be of necessity so much engaged with temporal matters, the reader may easily perceive.

The state of education in the Greek Church in Syria is very low. A few primary, ill-conducted schools, with badly-paid, and poorly-qualified schoolmasters are generally supported in cities and towns, under the direction of the bishops, from the Church funds. Of high schools they have two; one in Jerusalem, under the care of a learned Greek monk, who pursued his education in some part of Prussia, we believe; and the other in Damascus, under the tuition of natives. Neither the one nor the other, we believe, is fully attended, or efficient in the system of instruction. In the common schools the children manage somehow or other, after long years of study, to get tolerably acquainted with reading and writing. In villages and hamlets the honour of teaching "the young idea how to shoot," generally devolves upon the shoe-

maker, who, while busily pursuing his humble trade, hears the little fellows shouting and blundering over their lessons. The result of this system of education is, that in cities and towns a few only do not know how to read and write; but in villages the majority are ignorant of both. It is hardly necessary to add, that the first principles of science are unknown to the people.

Nor are the clergy generally much better in this respect than the common people. Without a theological, or, indeed, any other education, they are qualified for their office only by ability to read the liturgies and rituals of the Church, and in some cases by paying a sum of money to the bishop on their ordination. It is said that a priest was once asked the number of persons in the Godhead. He replied, Seven, according to the number of the sacraments. Another priest was asked whether that answer was correct. He replied, No; the persons were formerly seven, but now they numbered four, namely, Matthew, Mark, Luke, and John. This is doubtless a very extreme case; but it is a historical fact borne out by the testimony of two honest witnesses. Such cases, however, if at all common, can be met with only in villages and districts which are far inland, and consequently remote from all means of obtaining the first principles of religious knowledge. Still the clergy, taken as a whole, may be rightly considered as extremely ignorant. We happen to know the *bishop* who understood and explained the law, which Christ says He came not to destroy, as the ecclesiastical canons, written several hundred years after Christ,

and called by the Greek Church "The Law." This same bishop, ever since he assumed the episcopal office—and it is now a good number of years—has never been heard to preach aught but a few incoherent words on the single text, "Pay your tithes." But ignorance and avarice are not the only stains which often sully the moral character of the clergy.

The Greek Church cannot be called evangelical, in any proper sense of the word. For it believes in traditions as conveying sound doctrines not mentioned in the Scriptures, in the infallibility of councils, image-worship and invocation of saints, transubstantiation and the sacrificial nature of the mass, auricular confession and the power of the priest to absolve from sin, and other articles of faith which are either not mentioned in the Word of God or are expressly forbidden by it. Indeed, it is difficult to find much difference between the theology of the Greek and that of the Romish Church—except that in the latter the doctrines have been more fully developed, more definitely stated, and more philosophically treated. This statement may appear exaggerated and unjust to many whose opinion of the Greek Church is of a largely charitable nature. But we are persuaded that these false impressions, which have been gathered from false representations, or from too slight an acquaintance with the subject, will give place to such as are more just and true, as we proceed to unfold the antichristian character of this Church in the language of its most authoritative books.

On the subject of traditions and councils we are informed thus:—

"*Q.* How is Divine revelation extended to men, and preserved in the true Church?

"*A.* Divine revelation is diffused in two ways, viz., venerable tradition and Holy Scripture.

"*Q.* Why is tradition necessary even to this day?

"*A.* Because it teaches us rightly to understand the Holy Scriptures, to administer the canonical sacraments, and to observe the venerable services with purity, according to their original institution. St Basil teaches us on this subject in the following manner:—'The laws and doctrines, preserved in the Church have been received from the apostles, partly in writing and partly by tradition; and both are of equal value and piety. Nor can one who has any knowledge of the ordinances of the Church oppose this; *for if we attempt to renounce the unwritten laws, as possessing no great power, we shall mistake and lose the gospel even in its essential parts.*'"*

"*Q.* What should we observe in reading the Holy Scriptures?

"*A.* The following things:—1. We should read it with attention and reverence, as the Word of God, carefully considering all that is written therein. 2. We should read it with a pure intention to advance in faith,

* Universal Catechism of the Universal Catholic Orthodox Eastern Church; published by the Synod of Moscow; translated into Greek, and published by order of the Synod, 1841; translated into Arabic, and published at Beyrout, 1845. Introduction, on Venerable Traditions and Holy Scripture.

and with the desire of performing good works. 3. *We should understand the Holy Scriptures according to the interpretation of the orthodox Church and holy fathers.*" *

"*Q.* What is a council?

"*A.* It is a conclave of holy fathers, convened under the influence of the Holy Spirit, with the object of confirming the true faith, and of instituting ecclesiastical rules. Such as were convened from one diocese, are called local; when from many dioceses, œcumenical.

"*Q.* What is the number of œcumenical and local councils?

"*A.* The holy councils, whose decisions and canons the orthodox Church regards and admits, are seven œcumenical and seven local." †

JUSTIFICATION.

"Justification is the acquittal from sin, either by baptism, or by a sincere repentance, which cleanses from such sins as are committed after baptism. The *primary* and *effective* cause of justification is the goodness and mercy of God; the *final* cause is glory; the *objective* cause is the soul; the *generic* cause is grace; and the *instrumental* causes are, first, the incarnation and passion of our Lord, and the sacraments; secondly, the ministers and doctrines of the Church, the good works of the justified, &c.

. . . . . .

* Universal Catechism, on Scripture, p. 24.

† Brief Catechism, p. 10; compiled by Priest S. Sorrûf, Jerusalem.

"*Obj.* 3. The apostle says our justification is Christ. Every other cause is therefore vain.

"*Ans.* As Christ is called our wisdom, inasmuch as He hath procured for us the Christian wisdom by the Holy Spirit, so is He called our justification, because He hath espoused it for us. We therefore say that justification is an internal regeneration by which man is freed from sin; and from being unjust he becometh just when Divine grace is infused into him.

. . . . . .

"*Obj.* 6. The apostle says that man is justified by faith, and not by works.

"*Ans.* The apostle useth the word *works* in this connexion to express the canonical law . . . . . which doth not justify. Moreover, some did refer justification to [the works of] free-will only. So the apostle saith this not to deny free-will, but that he may shew that the works of the natural powers alone can do nothing without the Divine mercy. And this is what he means when he says, 'Not of works, but of election.' Now, it is evident that good works are profitable to justification; for faith, without works, is dead.

"The preparation of man helps in procuring the grace of justification, for holy things are not given to the dogs; and it is said that salvation is far from sinners." *

In other words, it is considered as one of the four pre-

* El-Hodajah: Firma Manuductio ad Veram Fidem, part. iv., c. 26. This is a work which was published towards the close of the last century, in Vienna, by Anthimus, Patriarch of Jerusalem.

sumptuous sins against the Holy Spirit "to hope for salvation without works to merit it."*

It will thus be readily seen that there is very little, if any, real difference between the doctrines of the Greek and the Romish Churches on the great subject of justification. The preceding extracts reveal a remarkable coincidence on the *nature* of justification as defined by the Council of Trent and by the Greek author. By both it is resolved into an "infused grace" or righteousness, and not a forensic remission of sin. The Greek patriarch begins, indeed, by saying that it is the acquittal of the sinner; but he soon explains himself when he says, "that it is an internal regeneration whereby man is freed from [the power of] sin; and from being unjust, he becomes just, when Divine grace is infused into him."

So with regard to the objective means or ground of justification. In both Churches this is believed to be not the merits of Christ only, but the merits of man conjointly with the merits of Christ. We acknowledge this difference, that in the philosophical and specious system of Rome, the merit of good works is acquired only through the atonement of Christ, while the Greek Church puts into a motley confusion, Christ, the sacraments, the priest, and good works. But there is, nevertheless, this important agreement, that they both oppose the evangelical doctrine of justification by faith alone, without the works of the law, and both agree in awarding to works much merit in justification. In one more particular there is

* Brief Catechism, p. 82; Jerusalem.

full and perfect agreement, and this is the belief that justification, whatever its nature or objective means may be, can be obtained only as a reward of meritorious actions. While the Church of Rome pronounces a formal and awful anathema on every one who denies the doctrine of the *merit of congruity* taught by the schoolmen, the Greek Church adjudges every one "who hopes for salvation without first meriting it," to be worthy of eternal damnation. As we proceed to speak of the sacraments it will be seen how fully the doctrine of justification has been mutilated by the Greek Church.

SACRAMENTS.

A sacrament is defined to be "a sacred performance, whereby grace acts in a mysterious manner upon man. In other words, it is the power of God unto salvation." * The number of the sacraments is seven, and their respective efficacy is stated in the following language:—"By baptism, man is born in a mysterious manner unto a spiritual life; by holy chrism, he receives grace, whereby his spiritual strength and growth are promoted; by communion, he is nourished after a spiritual manner; by repentance, the spiritual diseases of man—his sins—are cured; by clerical orders, he receives grace, whereby he regenerates others, and nourishes them in a spiritual manner, by means of instruction and of the sacraments; by marriage, grace is received, whereby the conjugal union, the propagation of children, and their government,

* Universal Catechism, part i., sec. 10.

are sanctified; by extreme unction, he receives the cure of bodily through the cure of spiritual diseases." *

The place which the sacraments hold in the Christian system is stated thus:—"The sacraments are divided into two classes; first, such as are absolutely necessary in themselves; namely, baptism, holy chrism, and communion. These are indispensably necessary for procuring salvation and eternal life; *for it is impossible to be saved without them.* The second division embraces those sacraments, the necessity for which proceeds from something else." †

Baptism is defined to be "a sacrament whereby a believer dies to a carnal and sinful, and is born again unto a spiritual and holy life; by the immersion of his body in water three times, and calling on God the Father, the Son, and the Holy Spirit." ‡ "The benefits conferred by this sacrament are the remission of original sin, the remission of all past actual sins, and grace to sustain the believer in his conflict with the world, the flesh, and the devil." §

One of the first steps in the service of baptism is to exorcise the evil spirit from the candidate. Three prayers are offered for this object. The following is the first:—"The Lord God who became incarnate, and dwelt among men, that He may break thy violence, and save mankind, rebukes thee, O Satan; who overcame the conflicting

* Universal Catechism, part i., sec. 10.

† Firma Manuductio, part v., c. 5.

‡ Universal Catechism, part i., sec. 10. On Baptism.

§ Firma Manuductio, part v., c. 7.

powers on the tree, when the sun was darkened, and the earth shook, and the graves were opened, and the bodies of the saints arose; who abolished death by death, and did overcome thee, O Satan, who hast the power of death. I conjure thee, by the God who manifested the tree of life, and appointed cherubims with a flaming sword to keep and preserve it. I conjure thee by Him who walked upon the sea as upon dry land, who rebuked the storm, whose looks dry up the deeps, and at whose threats the mountains melt. He now commands thee, by us, to fear, and come out, and depart from this creature; and neither to return to him, nor to be concealed in him, nor to meet him with any evil act, by day or night, at the middle of the day, or any other hour; but do thou go to Tartarus, appointed for thee, unto the great day of judgment. Fear God, who sitteth, and who seeth the deep things, at whom tremble the angels and the archangels, and thrones and principalities, and princes, and kings, and powers, and the many-eyed cherubims, and the six-winged seraphims, and at whom tremble the heavens and the earth, and the seas and all that is in them. Come out and depart from him, who has been sealed and elected to be a new soldier of Christ our God. I conjure thee by Him who walked upon the wings of the winds, and who maketh His angels a flaming fire. Come out and depart from this creature, thou and all thy powers and angels! For glory be to the name of the Father, the Son, and the Holy Spirit, now and evermore. Amen."

After these prayers of conjuration, the priest breathes

into his mouth, on his forehead, and on his bosom, each time saying, "Dispel from him every evil and polluted spirit which may lurk in his heart—the spirit of error, and evil, and idolatry, and intemperance, and excess, the spirit of lying and of all abomination produced by the suggestion of the devil. Grant him to be a rational lamb in the holy flock of Thy Christ, an honourable member of Thy Church, and a son and heir of Thy kingdom; in order that he may walk according to Thy commandments, preserve the seal unbroken and the robe unsoiled, and thus attain the joy of Thy saints in Thy kingdom."

The priest then turns the candidate to the west, unclad and barefooted, and directs him to lift up his hands, and asks him the following questions three times:—

"*Priest.* Do you renounce the devil, and all his works, and all his angels, and all his service, and all his pomp?"

To which the candidate, if an adult, or the godfather of an infant shall answer,

"*Ans.* I renounce, &c.

"*P.* Hast thou renounced? } The question and answer are
"*A.* I have renounced. } repeated three times.

"*P.* Spit on the devil!"

After the candidate or godfather shall have done this, the priest shall turn him to the east, and direct him to put his hands down. He shall then ask him,

"*P.* Dost thou make a covenant with } This is repeated
"*A.* I do. [Christ? } three times.

"*P.* Hast thou made a covenant with Christ?

"*A.* I have.

"*P.* And do you believe in Him?

"*A.* I believe that He is a King and a God."

The candidate shall then repeat the Nicene Creed, and the priest asks him again,

"*P.* Hast thou made a covenant with Christ?

"*A.* I have.

"*P.* Worship Him.

"*A.* I worship the Father, and Son, and Holy Spirit —a Trinity, one and undivided in essence.

"*P.* Blessed be God, who would that all may be saved and receive the knowledge of the truth, now, and evermore. Amen.

"*Deacon.* We beseech the Lord.

"*P.* O Lord our God, call this Thy servant —— to Thy holy light; make him worthy of the exalted grace of Thy holy baptism; take away from him the old nature; renew him for eternal life; and fill him with the power of Thy Holy Spirit, for the communion of Thy Christ; so that he may no more be a carnal child, but a child of Thy kingdom, by the will and grace of Thy only Son, with whom and Thy Holy Spirit Thou art blessed, now and evermore. Amen."

Then follows the service of consecrating the water and oil which are used in baptism. A part of the prayer which consecrates the former, is the following:—"Do Thou, therefore, be present by the outpouring of Thy Holy Spirit, and consecrate this water. Grant it the grace

of redemption and the blessing of Jordan. Make it a fountain of immortality, granting sanctification, forgiving sins, dispelling diseases, destroying devils, unapproachable to satanic powers, full of angelic power; so that those who take counsel against Thy creatures may flee from it; for we call on Thy wonderful name, O Lord—the glorious name which is fearful to our adversaries. . . . We pray that no evil spirit may descend with the baptized into it; but do Thou, O Lord of all, manifest this water —the water of redemption, the water of sanctification, the purification of body and soul, the remission of sins, the illumination of souls, the font of regeneration, the renovation of the soul, the grace of adoption, the robe of immortality, the fountain of life. For Thou hast said, O Lord, 'Wash and be pure; put away the evil thing from you.' And do thou, O Lord, who hast bestowed on us from above regeneration by the water and the Spirit, come upon this water, and grant the candidate for baptism in it to be changed by his putting off the old man, which is corrupt according to the deceitful lusts, and by putting on the new man which is created anew after the image of his Creator, that he, being ingrafted into the likeness of Thy death in baptism, may become a partaker of Thy resurrection also; and having preserved the gift of Thy Holy Spirit, he may receive the reward of the heavenly calling, and be enrolled in heaven by Thee, O Jesus Christ, our Lord and God."

In consecrating the oil, the vessel which contains it is presented by the deacon to the priest, who breathes on

it three times, and makes the sign of the cross over it. He then offers the following prayer:—"O Lord, the God of our fathers, who didst send to those who were in Noah's ark a dove, with a twig of olive in its mouth, as an emblem of peace, and salvation from the deluge, and by them didst preordain the mystery of grace; O Thou who didst bestow the fruit of the olive for the administration of Thy holy sacraments . . . . . do Thou bless this oil, by the power and efficacy and habitation of Thy Holy Spirit; so that it may be an unction of immortality, a weapon of righteousness, a regeneration of soul and body, for the dispelling of every satanic work, and freedom from all evil, to those who shall be anointed by it in faith, and who partake of it to Thy glory, the praise of Thy only Son and Thy Holy Spirit, now and evermore. Amen."

When the candidate is presented, the priest takes of the oil, and makes the sign of the cross on the forehead, breast, and back, saying, "The servant of God, ——, is anointed with the oil of gladness, in the name of the Father, the Son, and the Holy Spirit, now and evermore. Amen." In anointing the bosom, the priest says, "For the cure of soul and body." In anointing the ears, "For the hearing of the faith;" the feet, "That he may walk in Thy paths;" the hands, "Thy hands have made me and fashioned me."

The candidate is then baptized. This is performed by the immersion of the whole body in a font of water or river three times, the priest repeating the name of the Father, in the baptismal formula, at the first immersion,

the name of the Son at the second, and the Holy Spirit at the third. This is the triune baptism of the Greek Church, and which they consider as essentially necessary to the validity of the sacrament. Hence, it is a point which is strictly insisted upon by their religion, that all converts to it shall be rebaptized.

After baptism, the thirty-second psalm—"Blessed is he whose transgression is forgiven, whose sin is covered," &c.—is read. The priest then clothes the baptized person with a white gown, saying, "The servant of God, ——, is clothed with the robe of righteousness, in the name of the Father, Son, and Holy Spirit. Amen." The following prayer immediately succeeds this ceremony:—"Blessed art Thou, O Lord God omnipotent, the fountain of goodness and Sun of righteousness, who hast by the manifestation of thine only Son, our God, shone with the light of salvation upon those who are in darkness, and hast, by the holy water in the life-giving unction, bestowed upon us —who are unworthy—blessed purification and Divine sanctification; O Thou, who hast been pleased now also to renew the birth of thy servant, who has been illuminated anew by the water and the Holy Spirit, and hast granted him the forgiveness of voluntary and involuntary sins, do Thou, merciful King and Lord of all, bestow upon him also the seal of the gift of Thy omnipotent and adorable Holy Spirit, and the communion of the holy body and precious blood of Thy Christ. And do Thou keep him in Thy holiness, and establish him in the orthodox faith, and deliver him from the evil one and all his wiles;

and with Thy saving fear preserve his soul in righteousness and holiness, so that, having pleased Thee in every work and word, he may become a son and heir of Thy heavenly kingdom," &c.

After this prayer, the priest administers the second sacrament—the holy chrism—to the person who has been baptized. In performing this, the priest anoints, with the chrism, the forehead, eyes, nostrils, mouth, ears, breast, hands and feet, in the form of a cross, saying, "The seal of the gift of the Holy Spirit. Amen." The communion is then administered equally to adults and infants, and the ceremony terminated by the reading of Rom. vi. 3–11, and Matt. xxviii. 16–20.*

All sin, original and actual, committed before baptism, having been washed away by it, the Greek Church teaches, in the following words, how subsequent sins may be pardoned:—

"*Q.* Is there no way or means whereby those who sin after baptism may obtain the forgiveness of their sins?

"*A.* There is such a means; it is repentance.

"*Q.* What is repentance?

"*A.* It is a sacrament, whereby he who confesses his sins is pardoned by Jesus Christ himself, through the absolution pronounced by the priest." †

"*Q.* Wherein lies the necessity for repentance?

"*A.* In this, that it is a personal cure for spiritual

* Agiasmatari, condensed from the large Euchologion, translated and printed in Jerusalem, 1856, under the inspection of Cyril, Patriarch of Jerusalem, pp. 127–157.

† Universal Catechism, part i., sec. 10. On Baptism and Repentance.

diseases, and that it recovers the grace which has been lost through voluntary sin. Hence it is called a *second baptism*, inasmuch as the defilements which are contracted by the soul through sin committed after baptism are washed away by it."*

Confession and absolution in the Greek Church are carried on in this manner:—

"The penitent kneels, [before the priest,] and having lifted up his hands, says: 'O Father, the Lord of heaven and earth, I confess unto Thee all the secret and external acts of my heart and mind, which I have committed all along unto this day. I therefore pray unto Thee, O just and merciful Judge, for pardon, and for grace that I may hereafter return no more to sin.'

"The father-confessor then with a quiet voice says, 'My brother, be not ashamed on account of what thou hast presented thyself for before God and me; for thou confessest not unto me, but unto God, before whom thou standest.'

"The father-confessor shall then ask him about all sins, and having examined him thoroughly, says, 'My spiritual child, who confessest unto me, I, a poor sinner, am unable to forgive one sin on earth: God alone is able to do so. But confidently believing in that Divine voice, which, after the resurrection of our Lord Jesus Christ, said unto the apostles, "Whose soever sins ye remit," &c., we say, "May God forgive thee, in this world and in the next, all that thou hast confessed, and all that thou hast

* Brief Catechism, sec. iv., p. 94.

not confessed, by reason of ignorance or forgetfulness, unto my low insignificance."'

"The priest then offers this prayer: 'The God who forgave David his sins, by means of Nathan the prophet, when he confessed; and pardoned Peter when he mourned over his denial with bitterness; and the harlot when she shed tears over his feet; and the publican, and the prodigal son; may He forgive thee, through me a sinner, all thy sins, in this life and in the next, and grant thee to stand uncondemned before His awful throne. As to the sins which thou hast confessed, go in peace without the least anxiety.'"*

"*Q.* Has the holy Church other means [besides repentance] for cleansing the conscience of the penitent sinner, and for the peace of his mind?

"*A.* Such is the epitimia, [ἐπιτιμία.]

"*Q.* What is the epitimia?

"*A.* It is a Greek word, signifying *censure*, (see 2 Cor. ii. 6;) and under this name, necessarily, certain particular and pious penances, and other necessary matters which hasten the remission of sins and the counteraction of evil propensities, are imposed on the penitent; such, for instance, as fasting over and above the appointed times."†

"*Q.* What is *communion?*

"*A.* It is a sacrament, whereby the believer, under the form of bread and wine, tastes the body and blood of Christ for an eternal life.

* Agiasmatari, p. 266, *et seq.*

† Universal Catechism, part i., sec. 10. On Repentance.

"*Q.* What is the essential part of this service? [the mass.]

"*A.* It is the declaration of the words pronounced by Jesus Christ, when He instituted the sacrament, namely, 'Take, eat; this is my body. Drink ye all of it; for this is my blood of the new testament,' (Matt. xxvi. 26–28;) finally, calling on the Holy Spirit, and blessing the offerings, *i.e.*, the bread and wine.

"*Q.* Why is this essential?

"*A.* Because at that moment a transmutation or transubstantiation takes place; the bread into the real body of Christ himself, and the wine into the real blood of Christ himself."*

On this subject the Patriarch Anthimus expresses himself in the following words:—"Communion is the union of man to God—a deification, a sanctification, a richness of grace, an illumination, a [power] granting every goodness. This is the sacrament of sacraments, the sanctification of saints, the accomplisher of perfections; . . . . . and as Christ is an almighty God, He changes and transmutes the bread and wine into His body and blood at the invocation of the priest. . . . . Let us, therefore, brethren, honour this Divine sacrament with all purity of spirit and body, even as it is composed of two parts. Let us approach to it with fervent desire; and, crossing our hands on our bosom, let us receive the body of the Crucified, and put on Him our eyes and lips and foreheads, and thus receive the coal of fire; so that, this coal, being brought

* Universal Catechism, part i., sec. 10. On Communion.

into contact with the fire of our desires, may burn up our desires, and illuminate our hearts; and by the communion of this coal we may be deified. And as the coal which Isaiah saw was not simply a piece of wood, but was conjoined with fire; so this bread is not mere bread, but is conjoined with the Godhead; and as the coal had not one nature only, so this bread has the nature of the human body, and also another—that of the Godhead, which is united to it."*

How far the Greek Church has departed from the doctrines and institutions of Christ and His apostles will appear still more fully from its liturgy of the mass. As the whole service is extremely long and tedious, we shall insert but a small portion of it; and yet it will be enough to satisfy every attentive reader of the New Testament, that, in its liturgy of the sacrificial mass, neither the nature, nor the design, nor the original institution of the Lord's Supper, has been preserved without gross error and mutilation. Indeed, it will be difficult, if at all possible, to find the most remote resemblance between the primitive institution of this solemn sacrament, as recorded so plainly by St Paul, and the service of the Holy Sacrifice in the Greek Church:—

"*Deacon.* Εὐλογεῖσον δεσπότα!†

"*Priest.* May the Lord our God be blessed, now and evermore.

"Here the priest shall take the cake of bread in his left hand, and the sacred spear in his right, and touch

* Firma Manuductio, part v., c. ii. † Bless, O Lord!

the cake with the spear at four places in the form of a cross, three times, each time saying, 'In commemoration of our Lord and Saviour Jesus Christ.' Then shall the priest with the spear cut the square seal, [with the Greek initials,] beginning at the right side, saying, 'He is brought as a lamb to the slaughter.' Cutting the left side, he says, 'And as a lamb before her shearers.' Then the upper side, saying, 'He was taken from prison and from judgment.' Then the lower side, saying, 'Who shall declare his generation?' . . . .

"*Deac.* Lift up, O Lord!

"The priest shall take up the sacred bread, saying, 'He was cut off out of the land of the living.' He shall then invert the sacred bread in the silver plate.

"*Deac.* Slay, O Lord!

"The priest shall slay the sacred bread in the form of a cross, saying, 'The Lamb of God has been slain, and has taken away the sin of the world, for salvation and life.' He shall then return the bread [to its former position,] so that the seal shall be up, and the slaughtered side below.

"*Deac.* Pierce, O Lord!

"The priest shall pierce with the sacred spear the right side, saying, 'One of the soldiers with a spear pierced His side, and forthwith came there out blood and water. And he that saw bore record, and his record is true.'

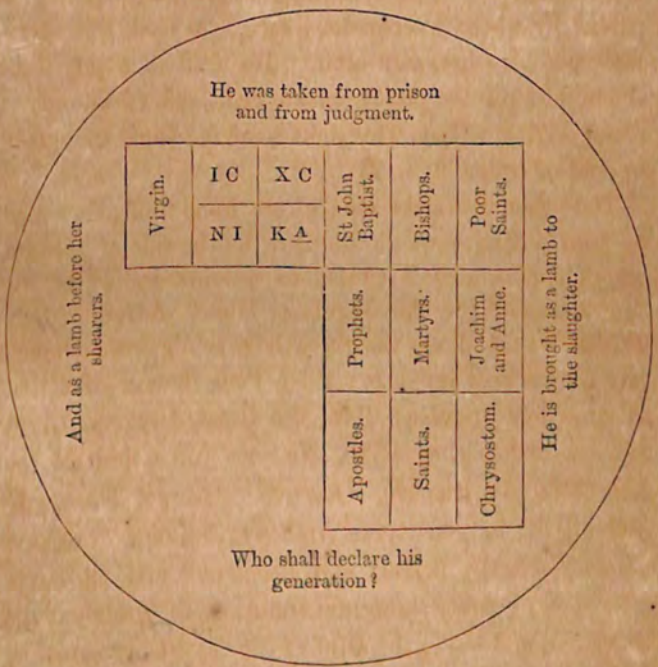
"Then shall the deacon put wine and water into the sacred cup, saying, 'Bless, O Lord, this holy union!' The priest shall bless it, saying, 'May the Lord our God be blessed, now and evermore!'

"Then shall the priest take another cake, and cutting off a part, shall take it up on the point of the spear, saying, 'In honour and commemoration of our most blessed lady, Mary, the mother of God, whose virginity is perpetual, by whose intercessions accept, O God, this sacrifice upon Thy heavenly altar.' He shall then put it in the middle [of the plate], on the right side of the sacred bread, saying, 'Upon Thy right hand did stand the queen in gold of Ophir.'"

The priest then cuts nine pieces from the cake, which he puts in three rows on the plate, by the side of the seal which commemorates Christ, in commemoration of the following:—John the Baptist; Moses, Aaron, Elijah, Elisha, David, Jesse, the three holy young men, Daniel, and all the holy prophets; Peter, Paul, James, John, and all the holy apostles; Basil the Great, Gregory, Chrysostom, Athanasius, Cyril, Nicolaus Mira, and all the holy bishops; Stephen, Demetrius, George, Theodorus, and all the holy martyrs; Anthony, Eutimius, Saba, and all holy saints; Kuzma and Dumianus, and all saints who vowed poverty; Joachim and Anne, the grandparents of Christ, and ——, the saint of the day; Chrysostom or Basil, as the liturgy of either may be used; all bishops, ——, the bishop of the diocese, all the priests and deacons of the Church; "for those who built the temple, even for the forgiveness of their sins; for ——, (the bishop who ordained the officiating priest;) for those who die in hope of the resurrection; for those who present the bread;

and for all the quick and dead whom the priest chooses to mention."

The following diagram may serve to illustrate this confused description :—



[After placing the pieces of bread in the preceding order, a long service follows.] "Then shall the deacon uncover the plate, and the priest shall say, 'O Lord, who dost love mankind, we cry with the heavenly host, Holy, all holy art Thou, and Thine only Son, and Thy Holy

Spirit! Thou excellest in glory; for Thou hast "so loved this world that Thou hast given Thine only Son, that whosoever believeth in Him, should not perish, but have everlasting life;" who accomplished all the work for us, and in that night in which He gave up Himself for the life of the world, took bread in His holy and pure and spotless hands, and gave thanks and blessed and consecrated and brake and gave to His disciples the holy apostles, saying, (here the priest shall [come to the door of the wooden partition which divides the temple from the body of the church] and say with a loud voice,) This is my body which is broken for you unto the remission of sins.'

"Then shall the deacon point to the cup, and the priest shall say secretly, 'Likewise the cup after supper, saying, Drink ye all of it. This is my blood, the new testament, which is shed for you and for many unto the remission of sins.'

[After a few prayers] "The deacon shall bow his head and point to the holy bread, saying, 'Bless, O Lord, this holy bread.' The priest shall bless the holy bread three times, saying, 'Make this bread the honourable body of Thy Christ.'

"*Deac.* Bless, O Lord, this holy cup!

"*Priest.* Make this cup the honourable body of Thy Christ!

"Then shall the deacon point to both the elements, saying, 'Bless them both, O Lord!'

"*Priest.* Let them be transmuted and transformed by Thy Holy Spirit!

"*Deac.* Amen! amen! amen!

"Then shall the deacon bow his head to the priest, and say, 'Remember me, holy father!' He shall then change his place, and take a fan and fan the holy substances, while the priest prays secretly, 'We pray that it [the sacramental element] may be to those who receive it [for] the sanctification of the soul, the forgiveness of sins, the communion of Thy Holy Spirit, obtaining heaven and the way of access to Thee! Let it not be for judgment, or a cause of condemnation. And we present also unto Thee this reasonable sacrifice for the believers who are dead for the primitive parents, for the fathers, patriarchs, prophets, apostles, preachers, martyrs, confessors, hermits, and teachers, and for the soul of every just man who died in the faith.'

"Then shall the deacon offer incense around the holy table, while the priest mentions the names of such persons* as he chooses, from the living and the dead." †

* As the Greek Church believes the mass to be both a eucharistical and a propitiatory sacrifice, it encourages its votaries to make use of it for the benefit of their own and of the souls of their living and dead friends, this benefit arising from the sacrament not being confined to those who partake of it, but also to those who have their names *mentioned* during the presentation of the sacrifice. Accordingly, many have the mass performed in their name; others again go into the temple while the priest is busy in the service, and laying down a piece of money, repeat to him the names they are desirous of being mentioned, and of receiving a part of the benefit from the sacrifice. For a dead person masses are always performed specially.

† The Service of the Mass. The MS. copy which I have used belonged to a deceased Greek priest.

THE INTERMEDIATE STATE, AND PRAYERS FOR THE DEAD.

The Greek Church believes in the existence of a *limbus*, wherein the souls of departed men are received and kept until the day of judgment, that part of it which holds the spirits of the just being a place of happiness, while the other, which is the receptacle of the wicked, is an abode of misery. It furthermore believes that in this intermediate state the souls of the departed who die penitent in the orthodox faith, but without having yielded the proper fruits of repentance, derive very considerable benefit from masses, prayers, and alms offered on earth in behalf of their ultimate salvation. For infants who die without baptism it has assigned another place, neither heaven nor hell, which, however, is eternal.

"*Ques.* What is the state of departed souls until the day of general resurrection?

"*Ans.* The souls of the just shall enjoy light and rest —an introduction of eternal bliss; but the souls of the wicked shall be in an opposite state.

"*Q.* What should we understand about such as die in the faith, without having yielded fruits meet for repentance?

"*A.* This—that prayers offered in behalf of such are efficacious in helping them to obtain a blessed resurrection; especially if such prayers are accompanied by the offering of the bloodless sacrifice, the sacrifice of the body and blood of Christ, and by alms offered in faith in behalf of them.

"*Q.* By what proof is this doctrine supported?

"*A.* By the uninterrupted tradition of the Catholic Church, which [tradition] has its origin in [the usage of] the Church of the Old Testament; for Judas Maccabeus offered sacrifices in behalf of the soldiers who had died. (See 2 Maccabees xii. 43.) Moreover, prayers for the dead are an unchangeable part of the liturgy of the Divine mass, the usage of which was begun in the liturgy of the Apostle James.* St Cyril of Jerusalem also says, 'We believe that [departed] souls derive much benefit from prayers offered in their behalf, when the holy and awful sacrifice is placed [on the altar].' (Book v. c. 9.) And St Basil the Great, in his collects for the Pentecost, says, 'The Lord is pleased to accept from us propitiatory prayers and sacrifices for such as have died in hope, in order that they may obtain peace, rest, and emancipation.'" †

"Says the blessed Makorius, 'As I was once walking, I found the skull of an idolater, which I touched with my staff. The skull immediately addressed me thus: When wilt thou, good Makorius, have compassion on those who are in torments, and mention them in thy prayers, that their pains may be mitigated? I asked, What are the pains, and what the mitigation? The skull answered, As the heavens are high from the earth, so high are the fires

* The Greek Church uses four liturgies in the service of the mass, which they believe were written by St James, Chrysostom, Basil, and Gregory,—the three last being founded, in their apprehension, on the first, which, on account of its extreme length, is now rarely used.

† Universal Catechism, part i., sec. 11.

in which we are enveloped: no one of us can see the face of another; but if thou prayest for us, this privilege will be allowed us.' When Makorius heard this he wept, and said, Woe to the day in which a man is born. . . . . Now, this happened to the saint, because he had prayed much unto God that he might know whether prayers and masses for the dead benefit them or not. The renowned Gregory, also, after he had saved the king Trabianus by his prayers, heard a voice from God, saying, Do not pray again for the [damned] wicked. Even the hater of God, Theophilus, the husband of Theodora the queen, was rescued from the torments [of hell] by holy saints and confessors, and was saved." *

"As to unbaptized infants and ignorant heathen, they neither go to heaven nor to hell; for the holy Gospel says, There are many mansions in my Father's house." †

The Greek Church has an appointed service to be used when a person in the moribund state takes a long time in dying. From the language of this service, it would seem that such cases are regarded as indicating the displeasure of God, and as a fearful omen of anticipated torments in hell. The priest speaks and prays for the dying person in the following strain:—

"All my lifetime has passed like vapour; and now angels sent from God stand seeking my wretched soul without compassion. Evil spirits are attending, holding

* Synaxar; Saturday for the Dead. The account of the salvation of Theophilus is found in the chapter appointed to be read on the first Sunday of Lent. † Ibid.

the record of my sins, and with loud noises are seeking my miserable soul with audacity and presumption.

"O pure and most holy Virgin! To whom shall I now cry? And who shall receive the sighs, anguish, and groans of my soul, but thee, who art the hope of Christians, and intercessor of guilty sinners? O Christ! Shed light upon my mind, that I may behold Thee, though for a little time; for I may not behold Thee any more, the cloud of devils having covered me suddenly, and the darkness of my wicked actions, also, having come upon me. O great and noble Prince Michael, the commander of the hosts of God, save me! for hereafter I cannot call on thy holy name to help me, my lips becoming silent, and my tongue bound. O pure and holy mother of Christ, the God, save me! for hereafter I may not behold thy venerable image. I am wretched and miserable on account of my sins; for my light is extinguished, and the night has completely enveloped me. Angels of God, have mercy on me! &c.

"Incline your ears unto me, my brethren, and listen to words which shall move your compassion and tears. Desert me not, that the Lord may reward you all. My soul is now being separated from my wretched body with pain and compulsion. Do not inter my body in the earth, for it is unworthy; but drag it out, and let the dogs eat it. For what will your funereal prayers over my body avail me, while the soul is dragged to frightful torments and awful punishments; but rather leave it without burial, so that the dogs may eat up my heart.

Peradventure the strangers who pass by and see them set on my bones, may cry from the depth of the heart, saying, O Lady, aid the soul of this wretched body!

"O Lord God Almighty, who will have all men to be saved, and to come unto the knowledge of the truth, and who has no pleasure in the death of the wicked, but rather that he may turn and live, we pray and beseech Thee to unbind the soul of Thy servant, ——, from every restraint, and to free it from every curse; for Thou art the proclaimer of liberty to the captives, the binder up of the broken-hearted, and the hope of those who despair. Order now, therefore, O Lord, that the soul of this Thy servant be freed and let loose in peace, and that it may have rest, with all Thy saints, in Thy eternal habitations, through the grace of Thine only Son, with whom, and Thy most Holy Spirit, Thou art blessed now and evermore. Amen." *

When the last change shall have taken place, the following prayer is offered:—"The Lord Jesus Christ our God, who gave a Divine command to His disciples and holy apostles, to loose and bind those who have fallen in sin, and through whom we also have received this power, forgive thee now, my spiritual child, whatever thou hast done in this life, voluntarily or involuntarily, now and evermore. Amen." †

In the order of the burial of the dead, the following prayer is used, and its sentiments often repeated throughout the service:—"O God of all spirits and bodies, who

* Agiasmatari, p. 345, *et seq.* † Ibid., p. 360.

hast overcome death, and abolished the power of Satan, and given life unto the world; do Thou, O Lord, give rest to the soul of this Thy deceased servant, ——, and appoint it a place of light, a place of green pasturage, a place of rest, where tribulation, grief, and groans cease. And as Thou art good and loving to mankind, do Thou forgive him every sin which he has committed, whether in word, deed, or thought; for no man liveth and sinneth not. Thou alone art free from sin; Thy righteousness is an everlasting righteousness; and Thy word is true. For Thou, O Christ our God, art the resurrection, the life, and the rest of Thy deceased servant, ——; and to Thee, and Thy eternal Father, and Thy most Holy Spirit, do we ascribe glory, now and evermore. Amen." *

This prayer is used also in the service of the mass when it is performed for the special use of some departed person. †

Worship of Images.

The fierce controversy about image-worship in the eighth century, shews that as late as that period no inconsiderable part of the Eastern and Western Churches protested strongly against a palpable and open violation of the second commandment in the Decalogue. But the efficient enactments of the Greek emperors—Leo the Isaurian, Constantine, and Leo IV.—and the desires of a general council convened at Constantinople, A.D. 754, composed of three hundred and thirty-eight bishops, for

* Agiasmatari, p. 363. † Ibid., Τρισάγιον, p. 578.

repressing the idolatry which had sprung up in the Christian Church and grown to an alarming extent, were to triumph but for a short time. The infamous Irene, having first poisoned her husband in order to obtain the regency of the kingdom during the minority of her son, and then having deposed Paul, one of the *iconomachi* or *iconoclasti*, from the patriarchal chair of Constantinople, and put Tarasius her secretary in his place, assembled, in concert with Hadrian the Roman pontiff, a council, A.D. 786, and through it established the worship which had been effectually exploded in the Eastern Church. Neither was the opposition of the illustrious Charlemagne in the West, nor the decrees, forbidding image-worship, of a council which he convened, A.D. 894, at Frankfort-on-the-Maine, composed of three hundred bishops, and over which he presided in person, of any avail; for the Roman pontiff, being a furious *iconolatros* or *iconodulos*, took no notice of the four books which had been prepared against the use of images in Divine worship by the order of Charlemagne, or of the authoritative opinion of the Council of Frankfort, but energetically espoused the cause of images. Thus, unfortunately, the contest terminated throughout Christendom on the side of error.*

* In the Synnaxar (First Sunday of Lent) an account is given of the history of this contest, of which the following is an epitome:—Leo the Isaurian had a Jew in his employ, who induced him to have the holy *icons* removed from the churches. The Emperor tried at first persuasion with the Patriarch Jermanus; but, not succeeding, he had him deposed, and put one Anastasius in the patriarchal chair of Constantinople. With the sanction of the new patriarch, and other clergy whom

The Greek Church, rejecting as heretical the council which was convened at Constantinople by Leo, and which forbade any act of worship to be paid to images, receive

he had introduced into the Church, the pictures were removed, and worship to them forbidden on pain of civil punishment. Constantine, surnamed Copronymus, and Leo IV. followed the course of Leo the Isaurian in reference to this matter. Irene and her son Constantine replaced the images in the churches. Nicephorus, Stauracius, and Michael were devout worshippers of God and of images. Leo, Michael, and Theophilus, who reigned successively, were *iconomachi*, the last of whom was a fierce persecutor of those who espoused the cause of images; but after a reign of twelve years, God, in punishment, sent on him an evil disease, in which his mouth was cut open from ear to ear, and his abdominal viscera appeared. Theodora, his wife, who was a devout worshipper of images, saw in a dream the Virgin with Christ in her arms, and her husband in the hands of tormenting angels, who had him bound with iron chains. On awaking, she heard her husband cry with a loud voice, "Woe me! it is on account of my sin against the holy images that I have fallen into this dreadful torment." On kissing, however, an image, and worshipping it with all his heart, his mouth was restored to its original state; and soon after he died. The Queen begged, with tears, that the patriarch, priests, and people would pray for the pardon of the sin of her husband. That night was, therefore, spent in prayers in the Church of St Sophia for the salvation of the deceased king. After much prayer, the patriarch wrote on a piece of paper the names of the heretic kings, and among them that of Theophilus, and laid it under the holy altar. On the following morning the patriarch saw an angel, who told him that God had heard his prayers, and pardoned Theophilus the king, and that there was no need for any more prayers on his behalf. The names on the paper which had been deposited under the altar were then examined, and behold the name of Theophilus had been effaced from the list. On that same night Theodora the queen dreamt again, and, behold, her husband was in torment. She saw in her dream a man seated on a throne, and before him she threw herself praying for the salvation of her husband. He answered her, "On account of thy faith and tears, I grant your request." The king was at once released. In consequence of these miracles, the holy *icones*, which had been removed from the churches by order of the king, were

that only which was assembled by Irene at Nice, and call it the Second Nicene, or seventh general council. Agreeably to its decrees, this Church uses images in its worship, and offers to them all the devotional ceremonies which are so rife in the Church of Rome; with this difference, however, that in the former no statues are ever allowed to take the place of simple pictures on wood or canvas. From this distinction a false representation has sometimes been made, and a false impression obtained among many, that the Greek Church does not worship images —a word which does not exclusively mean carved or hewn forms.

In consecrating a newly-painted image, the following short service is used:—

"The bishop having anointed the image with holy chrism on its four sides, says, 'Peace be to you!'

"*Deac.* We beseech the Lord.

"The bishop shall then offer the following prayer: 'O Lord, our Almighty King, the Father of our Lord and Saviour Jesus Christ, who didst order Moses, Thy servant, to make an image of the cherubim in the holy tabernacle, likewise do we use a holy image in remembrance of them. We pray thee, therefore, O our King, that Thou wouldest send the grace of thy Holy Spirit and Thy angel upon this holy image, in order that if any one pray by means of it, his request may be granted. [This we ask for]

returned with joyful ceremonies. "As to impious infidels, who are not willing to honour the holy images, we excommunicate and curse them, saying, Anathema!"

through the grace, mercy, and compassion of Thine only Son Jesus Christ, our Lord God and Saviour,"* &c.

The worship of images is thus defended:—

"*Q.* Is the use of holy images consistent with the second commandment?

"*A.* It would not be so, if anybody take them for God; but to honour them as holy pictures does not militate at all against the commandment. They are used as a venerable remembrance of the works of God and His saints; for images, thus used, become books, &c.

"*Q.* What should we intend in our spirits when we worship images?

"*A.* In looking at them we should look up to God and the saints, who are painted thereon."†

In the Church of the Cross near Jerusalem, on the inner side of the cupola which overhangs the body of the church, a large painting of an old ugly man is made to represent God the Father; and in a new book published in that place the Trinity is pictured in a group consisting of an old man, a young one, and a dove. Anthimus, who was Patriarch of Jerusalem, justifies the shocking sacrilege in the following manner:—"We sometimes make a likeness of God, whose essence it is impossible to describe on canvas, not as though we had seen Him, nor as though we conceive Him to be in any specific form; but we represent Him in the manner in which He has been pleased to appear frequently to the holy prophets. For God ap-

* Agiasmatari, p. 633.

† Universal Catechism, part iii., On the Second Commandment.

peared to Jacob in the form of a man leaning on a ladder; to Isaiah, as sitting on a high throne; and to Daniel, the Father appeared as the Ancient of days."*

The crime of idolatry, with which the Greek Church must be justly charged, appears also in a more tangible and incontestible form, when it pronounces its curses on all those who do not worship images. We have already given the language of the "Synnaxar" on the subject,† and to this we may here add the words of the "Horologion,"—"May the lips of the impious become dumb, who worship not thy venerable likeness, [O Mary,] which was drawn by Luke the most holy evangelist, and by which we have been led [unto the faith.]"‡

Moreover, the relics of saints are believed to work miracles, and to confer other and important benefits on men. John Damascenus says, "Christ has bestowed on us the relics of saints as fountains of salvation, overflowing with goodness in various ways."§ Hence due honour is to be paid to them.‖ Nor are churches and other sacred buildings ever built without the relic of some saint being put in the foundation. The seventh general council says, "This assembly commands that no one lay the foundation of a church, temple, convent, or other sacred building, without the relic of a saint; such as

* Firma Manuductio, part iii., chap. xxxviii., On the Worship of Images.

† See p. 46, note.

‡ Horologion, Beyrout edition, 1849, p. 696; Agiasmatari, p. 89.

§ Articles of Faith, book iv., chap. xv., sec. 3, 4.

‖ Catechism, Jerusalem, p. 38.

transgress this are to be regarded as transgressors of God's commandment." *

INVOCATION OF SAINTS.

Although the Greek Church believes that saints have not yet entered heaven,—they being in the *limbus* until the day of resurrection,—it nevertheless addresses prayers to them as mediators and intercessors with God. This doctrine is taught and defended thus:—

"*Q.* What is the means of communion between the Church on earth and that in heaven? †

"*A.* It is the prayer of faith and love; for the believers who belong to the Church militant on earth, in offering their prayers unto God, seek the aid of the saints who belong to the heavenly Church. Now, these [the saints] are, according to their respective ranks, nearer unto God; and by their intercessions they purify and strengthen the prayers of sojourning believers on earth, and offer them unto God.

"*Q.* What proof have we for this doctrine, agreeably to which the Church on earth calls in her prayers on the saints of the Church in heaven?

"*A.* Venerable tradition, the origin of which is found in the Holy Scriptures. David prayed openly, 'O Lord God of our fathers, Abraham, Isaac, and Jacob,' thus

* Canon vii.

† The *limbus* of scholastic theology is a region bordering on hell, but the Greek Church apparently believes it to be a place near, or in the outskirts of heaven for saints, and near hell for the wicked.

mentioning the saints that he might strengthen his prayer in a proper manner; as the orthodox Church calls now on Christ our true God, through the intercessions of His immaculate mother and of His saints. (See 1 Chron. xxix. 18.) Moreover, Cyril of Jerusalem, in his explanation of the divine service, says, 'We mention [in our prayers] the departed patriarchs, prophets, apostles, and martyrs, in order that God may accept our petition through their prayers and intercessions.'*

"*Q.* Is there any testimony in the Holy Scriptures to the intercessory prayers of the saints in heaven?

"*A.* St John the Evangelist, in his Revelation, saw an angel unto whom was given much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense which came with the prayers of the saints ascended up before God out of the angel's hand, (Rev. viii. 3, 4.)"†

"*Q.* The prayers which saints offer unto God in behalf of believers, their brethren in grace and faith, can only be general; for since they are disconnected from us in body, they cannot hear those who ask their intercessions, that they may offer particular petitions on their behalf. Are our intercessory prayers to them therefore useless?

"*A.* We cannot pronounce positively that saints do not offer particular petitions, as the Church on earth does; nor that they are insensible of the prayers of those who seek their intercession; for Moses was sensible of

* On the Sacraments, v. 6.

† Universal Catechism, part i., sec. 9., On the Church.

the rebellion of the children of Israel, and would therefore accuse them to God, as the Saviour said to the Jews, 'Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust,' (John v. 45.)"*

The following prayers are a specimen of what the Greek Church considers intercessory:—

"O Virgin, who didst receive peace by the angel, and gave birth to thy Creator, save those who magnify thee! O Mother of God, we praise thy Son, and cry unto thee, O most holy Lady, deliver thy servants from every tribulation! O Immaculate, thou art the glory of kings, the honour of apostles, and the advocate of the world! O Mary, espoused of God, every orthodox tongue praises and blesses and glorifies thy immaculate birth! O Christ, I, who am unworthy, pray Thee to grant me the pardon of sin by the intercession of Thy mother; for Thou art merciful! O Mother of God, all my hopes I have laid upon thee; save me by thy intercessions, and grant me the pardon of sin," &c.†

"To the Mother of God let us poor miserable sinners come, and bow before her in repentance, crying from the depths of the soul, O Lady, help us, and have compassion on us! Oh, hasten, for we perish by reason of the multitude of our sins! Turn not away thy servants disappointed, for thou alone art our hope! O Mother of God, we who are unworthy cease not to speak of thy great-

* Catechism, Jerusalem, pp. 41, 42.

† Agiasmatari, p. 48, *et seq.*

ness; for if thou didst not stand interceding for us, who then would deliver us from these hardships and tribulations, or who would keep us free [from judgment] until now? We do not renounce thee, O Lady; for thou dost always save thy servants from every hardship." *

"Thy mysteries, O Mother of God, are above all comprehension, and higher than every glory; for thy purity is sealed and thy virginity preserved, and thou wast known a mother without doubt, and didst give birth to the true God: to Him pray that He may save our souls." †

"Gaude, porta Domini non pervia! Rejoice, O wall and bulwark to those who take refuge in thee! Rejoice, O safe haven, who hast not tried marriage, who didst give birth to thy Creator and God, according to the flesh! Cease not to pray for Christians, and for those who worship thy birth." ‡

"Thou art the fountain of compassion, O Mother of God; grant us that we may be worthy of mercy and compassion; and do thou look upon a sinful people, and always manifest thy power. For thou alone art our hope." §

"When thou didst come among us, [O Peter,] who hast the precedence of the apostles, thou didst not abandon the people of Rome, by whom thou wast clad with the honoured chain, which we worship with faith, praying

* Agiasmatari, p. 71.

† Horologion, edition of Deir el Shwair, p. 529.

‡ Ibid., p. 533. § Ibid., p. 546.

God to grant us, by thy intercessions, the plenitude of mercy." *

As a matter of fact, the prayers of the Greek Church are addressed either to saints or to God through the saints, and rarely, if ever, through Christ the appointed and only Mediator by whom alone fallen man can have access to the Father. This fundamental doctrine is practically set aside by this Church; and as it robs Christ of His office as the only Mediator and Intercessor of sinners, so does it also rob Him of His Divine glory. The saints not only share the office, but they must also share the glory of the Saviour. According to no fair rules of language can the preceding and especially the following prayers be otherwise understood:—

"We praise the Mother of God, who [Mary] is above all glory, and more lofty in holiness than all holy angels, without ceasing, in the heart and mouth; and confess that she is the Mother of God, inasmuch as she has really given birth to an incarnate God, and unceasingly intercedes for our souls." †

"Open for us the door of compassion, O blessed Mother

* Horologion, Beyrout edition, p. 403.—The story of the chain is found in the "Synnaxar" as follows:—"On this day we are commanded to worship the chain by which St Peter was bound, according to the narration of St Luke in his Acts of the Apostles. . . . . This chain was found by some believers, and left by them to others, until at last pious kings removed it as a precious relic to Constantinople, and deposited it in the temple of St Peter, which is found in the great Church [of St Sophia]. Hence the commemoration."—*Synnaxar*, the 16th of January.

† Horologion, Beyrout edition, p. 122.

of God, for by trusting in thee we are not confounded, and by thee are we saved from all evil, for thou art the salvation of all Christians." *

"Be favourably inclined to us, [O Virgin;] for beside thee we know no other refuge. Have mercy on us, who are full of divers iniquities, O thou who alone art the hope of Christians!" †

"O Lady, most holy Mother of God, thou art the light of my dark soul; thou art my hope, my hiding-place, my refuge, my comfort, my consolation, and my delight. I thank thee that thou hast enabled me, who am unworthy, to become a partaker of the holy body and precious blood of thy Son. O thou who hast given birth to the true light, do thou illuminate the intellectual eyes of my heart! O thou who hast given birth to the source of immortality, do thou infuse life into me who am dead in sin! O compassionate Mother of the merciful God, have mercy on me; give my heart contrition, my thoughts humility; recall my wandering affections; enable me to the last moment of life to receive without judgment the sanctification of the holy sacraments, to the health of soul and body; and grant me the tears of repentance and confession,—that I may PRAISE, BLESS, and GLORIFY thee all the days of my life; for thou art ever blessed and glorified. Amen." ‡

"Thou wast a faithful servant unto the Lord, and appeared as the first and leader of the seventy apostles; and, with Paul, illuminated all men by thy preaching,

* Agiasmatari, p. 90. † Ibid., p. 89.
‡ Metalypsis, appended to Horologion, p. 48.

and taught them about Christ the Saviour: therefore do we always honour thy remembrance, O Barnabas, with DIVINE praises." *

"We praise thee, O glorified Mother of God, the Virgin; for by the cross thy Son descended into the grave, and we being dead, He raised us; . . . . therefore do we glorify thee thankfully AS we glorify Christ our God, who alone is almighty, gracious, and merciful." †

"O thou who art worthy of all praise, the mother who didst give birth to the Word, more holy than all the saints; accept this offering; deliver all from every evil; and save from future punishment those who cry unto thee ALLELUIA!" ‡

We shall close these sickening details of the idolatry of the Greek Church with the following extract:—"It is related that, after the resurrection of our Saviour Jesus Christ, the descent of the Holy Spirit, and the parting of the holy apostles to preach, it was their habit, when they sat down to dinner, to have a vacant seat, on which they put a cushion, and over it a piece of bread, which they called the portion of the Lord. When they rose to pray and give thanks, they were wont to take up that piece,

* Horologion, June 11.

† Ibid., Lebanon edition, p. 150. *Διὸ ἐνχαρειστοῦντες δοξολογοῦμεν, ὡς κραταιὸν Χριστὸν τον Θεὸν ἡμῶν, καὶ μόνον πολυέλεον.*—*Ὡρολογιον, ἐν Βενετια*, 1831, p. 103.

‡ Horologion, p. 668.—The reader may be aware that the word Hallelujah is taken from the Hebrew words הַלְלוּ-יָהּ, signifying "Praise ye Jehovah." One would think that this word, having the name of Jehovah in it, should be applied to Him alone; but the Greek Church thinks otherwise.

and lift it up, saying, 'Glory to Thee, our God; glory to Thee! Glory to the Father, the Son, and the Holy Spirit!' To this formula they used to add the words *Χριστός ἀνέστη*,* until the ascension; after which they substituted the following, 'Great is the name of the Holy Trinity! O Lord Jesus Christ, help us!' Thus every one of them did wherever he happened to be. On the decease of the Lady the mother of God, they met again, [in Jerusalem,] being transported thither by the clouds; and on the third day after her burial they made a consolation. Now, after they had risen from the dinner, and lifted up the portion of the Lord according to their custom, as they pronounced the words, 'Great is the name,' &c., behold, a great wonder and stupendous miracle was manifested unto them: the Virgin appeared in her holy body, clad with a charming cloud, surrounded by luminous angels in the sky, and said, 'Peace be to you. Rejoice; for I am with you alway!' At this the disciples wondered, and cried aloud, 'O most holy Mother of God, help us!' instead of, 'O Lord Jesus Christ, help us!' They then went to the grave, and as they did not find her most holy body there, they became confidently assured that she, like her Son, had risen in her body, alive, after three days, and had ascended into heaven to reign with Christ for ever. Hence the fathers have ordained prayers and ceremonies in commemoration of the miracle, and for obtaining the intercessions of our Lady the Virgin Mary. May her prayers preserve us. Amen!"†

* "Christ has risen." † Horologion, Beyrout edition, p. 179.

The following is a prayer of exorcism for casting out devils, and is attributed to Basil the Great. Some priests pretend, that by such prayers they have actually cast out devils, though it must be confessed that the jugglery is confined to the ignorant clergy who reside among superstitious and credulous people. It is often read among the more enlightened in cases of insanity, which are regarded by many in the Greek and other Oriental Churches as demoniacal possessions :—

"I conjure thee, O source of blasphemy, ... the prince of evil and pride, ... I conjure thee, evil spirit, by the Lord Sabaoth, Adonai, Eloi, the omnipotent God, and by all His angels, to come out and depart from the servant of God, *N.* I conjure thee, by His Son Jesus Christ, who created all things, ... who at the end of time became incarnate, ... qui sigilla virginitatis inviolata conservabat. . . . . Fear, tremble, depart, and flee, evil genius, ... who art concealed under the earth, ... if thou be absent or present, ... if thou be Beelzebub or another, ... in the form of dragon or beast, or darkness or smoke, ... or magician or sorcerer, ... if thou comest from thyself, or art sent by another, ... by sea or river, or land or well, or fountain or precipice, or lake or valley, or bush or wood, ... in the form of tree or bird, ... in thunder or storm, or roof of a bath, or pool of water, or grave of an infidel. Tremble, and fear the form of the incarnate God, and be not concealed in the servant of God, *N.* But do thou go to the place of the rod of iron, the

furnace of fire, Tartarus, the place of the gnashing of teeth, and of torments which await thee for thy rebellion and disobedience. Tremble, and fear, and hold thy peace, and flee. . . . . Go to a land in which there is no water, to the untrodden, barren wilderness, where no man dwells. . . . . God alone seeth thee, O Satan, and all who conspire against His image. He shall bind thee with chains, and cast thee into the interminable darkness of Tartarus. There He shall torment thee day and night, evil seducer. For great is the fear of God, and great the glory of the Son, and great the power of the Holy Spirit, now and evermore. Amen!"*

Our next specimen is a prayer for the person who has been injured by an envious or evil eye:—

"O Lord our God, the King of ages, almighty and omnipotent, who, according to Thy will and wish alone, dost form and transform all things; O Thou who hast changed the seven-fold burning furnace, and transformed the Babylonian flame into dew, and preserved Thy three holy youthful saints without injury; O physician and healer of our souls; O Thou who art the safety of those that trust and believe in Thee; we pray and beseech Thee to dispel and banish from Thy servant, *N.*, every act of the evil one, every satanic assault and evil counsel, ... and the envy of the eyes of wicked and hurtful men. If this [injury] has happened to him on account of beauty, or courage, or happiness, or from jealousy, or envy, or an evil, hurtful eye, do Thou, O Lord, who lovest mankind,

* Agiasmatari, p. 215.

extend Thy lofty hand and almighty arm, and look in mercy on this Thy creature. Send him a peaceful and powerful angel to preserve his soul and body, and to rebuke and dispel from him every evil counsel and hurtful poison, and every influence arising from the eyes of destructive and envious persons; so that this Thy servant, having been preserved by Thee, may sing unto Thee with thanksgivings, saying, The Lord is on my side; what can man do unto me? I will fear no evil, for Thou art with me. . . . . Yes, O Lord our God, have mercy on Thy workmanship, and deliver Thy servant from every evil and injury produced by the envious eye, and keep him from all evil and harm, by the intercessions of our most holy Lady Mary, the mother of God and perpetual virgin, and of the honoured archangels, and of all Thy saints. Amen." *

The following prayer is offered for a sick person who cannot sleep:—

"O great and adorable God, who art incomprehensible and indescribable, who hast fashioned man by Thy hand, when Thou tookest some earth from the ground, and didst honour him [by forming him] in Thy image; O Jesus Christ, the precious Name, with Thy Father who has no beginning, and Thy most holy, and good, and life-giving Spirit, do Thou look upon this Thy servant, *N.*, and visit him, soul and body. We beseech Thee, through the glorious saint, our Lady the mother of God, Mary the perpetual virgin; and through the intercessions of the

* Agiasmatari, p. 252.

heavenly, honoured, and disembodied powers; and of the honoured prophet and glorious forerunner John the Baptist; the apostles; . . . . Basil the Great, Gregory Theologus, John Chrysostom, Athanasius, Cyril; Nicolaus, Archbishop of Mira; Spiridonus, the performer of miracles, and all holy bishops; St Stephen, the apostle, protomartyr, and archdeacon; the two glorious saints and martyrs, George and Demetrius; Theodorus, and all holy martyrs; our righteous fathers, Anthony, Eutinus, Saba, Theodosius, Honorius, Ersanius, Athanasius Athos, and all the righteous; Kuzma, Domianus, Cyrus, John, Bendalaimon, Ermolaus, Samson, Diomedus, Thalalaus, Tryphon, and all holy physicians; and St ——, and all holy saints; that Thou wouldest grant him sleep and rest, a bodily sleep for health, salvation, and life, for the welfare of soul and body. And as Thou didst once visit Abimelech Thy servant in the temple of Agrippa, and didst grant him to sleep, and not behold the fall of Jerusalem, ... and the seven glorious and youthful saints whom Thou didst give to be martyrs and confessors of Thy manifestations in the days of Decius, the persecuting king, when Thou didst put them to sleep in the cave three hundred and seventy-two years,* . . . . visit this Thy servant, *N.*, and grant him, in Thy goodness, health," &c.†

Here is a conjuration for little animals which destroy vines and other trees:—

* The account of this fabulous sleep is given at length in the "Synaxar," August 4.

† Agiasmatari, p 256.

"I conjure you by the holy and many-eyed cherubim, by the six-winged seraphim, who fly and hover round the throne, crying, 'Holy, holy, holy is the Lord of Sabaoth! Glory to God, Amen;' I conjure you by the holy angels, and all the glorious powers, and by the myriads of myriads, and thousands of thousands who stand in great awe before the glory of the Lord; that ye injure and corrupt not the vineyard, field, orchard, trees, or herbs of *N.;* but do ye go to the barren and wild mountains, and to the unfruitful trees which God created for your daily sustenance. I conjure you by the honourable body and glorious blood of our true God and Saviour Jesus Christ, that ye do not injure, &c. . . . If ye disobey me, and transgress the conjuration wherewith I conjure you, it will not be poor humble me, Tryphon,* that ye disobey, but the God of Abraham, Isaac, and Jacob, who shall judge the quick and the dead. . . . . If ye do not obey me, I shall pray God, who loveth mankind, to send His angel who has the charge of the beasts of the field, that He may bind you with iron, and kill you with lead. The birds, in answer to my prayer, shall come upon you, and eat you up and devour you. I conjure you by the Great Name, which being inscribed on the rock, it was not able to bear it, but melted down, even as wax melteth before fire, that ye leave these places," &c.†

In the preceding concise sketch of the errors of the Greek Church, we have rarely made a remark of our own on the important subjects at which we have glanced. We have preferred to let it speak from the books which hold

* The author-saint of the conjuration. † Agiasmatari, p. 584.

a prominent and authoritative place wherever the Greek faith is professed, and thus be its own exponent of what it believes and teaches; and we are fully persuaded that such a statement of its doctrines, derived from such sources, must for ever satisfy evangelical Christendom that the Greek Church has certainly departed far from the plain words of the Bible, and from the Christianity which was instituted by Christ and His disciples. Strong as this language is, it does not fully reveal the degree of error into which this Church has fallen, but the extent of which may be surmised from the almost complete identity of its theology on nearly all erroneous points with that of Rome, its participation in the same idolatry, and its adoption of the same antichristian features, and of the same hostile attitude to the gospel. The chief agreement between these two apostate Churches has been succinctly and ably, though not fully, set forth by the gifted author of "The Lands of the Bible." "It will be seen," he says, "from these brief but distinct references that the Greek Church has departed far indeed from the simplicity and truth which are in Christ Jesus. It agrees with the Church of Rome in most matters of the greatest moment. It has the essential characteristic of Antichrist, inasmuch as it places the priest on earth, and the angels and saints in heaven, intermediate between the soul and the Saviour, and allows the merits of the Son of God to be dispensed by the minister, and purchased by the prayers and penances and services of the worshipper. Though it administers the initiatory rite of Christianity without

many of the impious and absurd concomitant ceremonies which have been added to it by the Romish Church, it forms the same judgment of its spiritual efficacy. Though it administers the eucharist in both kinds to the laity, it holds forth the doctrine of absolute transubstantiation, and renewed propitiation. Within its pale it cherishes, in its worship of saints, angels, and their representatives, and sacred things, that very implied polytheism and idolatry for which Romanism is so abhorrent to the Christian mind. Though it disclaims all works of supererogation, and does not profess to dispense indulgences, it makes the services of the living available for the dead. Its superiority to Rome, in any respect, principally arises from its inability or unwillingness to follow out its principles to their legitimate length." To it, therefore, equally with Rome, belong all the apocalyptic predictions, and prophetic doom of utter destruction, which are recorded of Babylon, the mystical "mother of harlots and abominations of the earth."

Of all the sayings of the great Luther, who was destined to live in an age in which the question of justification was probably more thoroughly studied and more clearly explained than in any other in the history of the world, none surpasses the beauty and truth of his favourite maxim, that justification by faith alone is the *articulus stantis vel cadentis ecclesiæ.* Remove this foundation from the Christian system, and the whole fabric falls down. If this doctrine be but eclipsed, the thick darkness which must surely follow leaves very little, if any-

thing, of Christianity to be seen,—not, indeed, of that false form of it, which makes everything of the priest, the gown, and the sacrament, but of that which Christ and Paul and Peter and John preached, *and which teaches the sinner how to be saved according to the method devised by the infinite mercy of God, and executed by the redeeming love of the Saviour.* We have seen what a meagre place this doctrine holds in the theological system of the Greek Church, and how often it is mutilated by the teaching which declares the efficacy of the sacraments, the propitiatory nature of the mass, and the importance of fasting, alms, and other reputed good works in the justification of the sinner. And here, let it be remembered, that this fundamental doctrine, which forms the point in which all the rays of Divine revelation centre, and towards which they all converge, can admit of no compromise whatever. The only foundation which God has given guilty man to build his hopes of salvation upon is Christ—Christ ALONE;* and the one way of salvation which He has revealed is "justification freely by His grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation, through faith in His blood."† Here lies, therefore, the greatest and most fatal error of the anti-christian Churches, not only because the relative position which this doctrine holds in the Christian system is most important, not only because the gradual departure of the apostate Church from it has introduced almost every other

* 1 Cor. iii. 11. † Rom. iii. 24, 25.

violation of the Word of God,—but chiefly because it perverts the gospel of Christ, neutralises the only remedy for sin, and extinguishes the beacon which guides the wanderer safely to his Father's house. It must have been a sense of the fearful consequences of this error that induced Paul to pronounce a Divine curse on every one, even though an angel from heaven, who preached any other gospel than the one upon which God treats with fallen man.

We are fully sensible of the very serious nature of this charge against a so-called Christian Church. We shall therefore condense and again bring to view the gospel, or way of salvation, which the Greek Church believes and preaches. It is clearly this:—All original and actual sins are remitted and effaced at the font of baptism.* The sinner thus justified may and does commit sin after this first justification. Under these circumstances he is again justified by the sacrament of penance or repentance.† This means nothing more nor less than confession and absolution.‡ In this second justification, however, the sinner derives material help from penances and good works.§ Notwithstanding all this, it must often happen that a person dies in the so-called orthodox faith without having yielded the proper fruits of repentance. In this case, masses, alms, and prayers, offered on his behalf by his surviving friends, insure for him a blessed resurrection.‖ In refuting this enormous and destructive error,

* See p. 23. † See p. 30. ‡ Ibid.
§ See p. 32. ‖ See p. 40.

it need only be proved that this is not the way of salvation which the gospel of Christ teaches; and such a proof pervades the whole subject-matter and tenor of the New Testament. According to the Word of God, the penitent sinner is freely and fully pardoned whenever he contritely casts himself before the mercy-seat, and prays for Christ's sake to be forgiven, and believes that all the promises of God in Christ are yea and amen. This is a gospel very different indeed from what the Greek Church holds and preaches.

The indispensable work of the Holy Spirit in the heart has likewise suffered at the hands of the doctors of the Greek Church. The total depravity of the human heart is a subject neither well understood nor well explained. Baptism in water is supposed to effect the necessary change, to remit all original and actual sins, and to give grace and spiritual strength for the future. Nor is there a proper comprehension of the work and means of sanctification. Obedience to God generally and corporeal penances particularly are believed to carry on the work of grace in the heart; and grace, paradoxical as the doctrine may be, is merited by obedience, good works, penances, &c. The very important and practically fundamental truth, for which there is so abundant proof in the Holy Scriptures, that the Word of God is the appointed means for carrying on the whole process of a saving change in the moral nature, seems to be entirely lost sight of.

When these grand and essentially characteristic doctrines of Christianity cease to exist in all their scriptural

purity, the Church which corrupts them must die. For without a constant application of them to the understanding and heart of the sinner, in order that he may thus be led to the Saviour for pardon, and to the Holy Spirit for regeneration and sanctification, nothing remains in the Church but an empty name and a dead formalism. And this, in fact, is the precise condition of the Greek Church. Without any clear and truthful exposition of Christian doctrine either in its books or from its pulpits, which are hardly ever used, the people learn to regard true religion as consisting only in union with the visible Church, whose rituals and canons, faithfully followed, secure the salvation of all who live within the pale of its communion. This alone can account for the remarkable fact that a member of the Greek Church who will live like a heathen,—that is, ignorant of all divine, and, it may be, of human laws,—will yet refuse to eat cheese on a Friday. Strange as this may be, the fact is so obvious that it is admitted by a learned Protestant clergyman who takes an entirely different view of the subject.*

Nor are these notions with regard to the nature of religion accidental, they seem to be a necessary part of, or at least a natural result from the system. This is evident from the extremely formal manner in which the services are read. These being very long, and, if properly performed, requiring several hours, two expedients are resorted to for meeting the necessary tediousness; first, the

* The Holy City. By the Rev. George Williams, M.A. First Edition, p. 472.

priest reads a considerable part, perhaps about one half, before the congregation meets; and secondly, the service is read as fast as possible, giving the appearance of the utmost irreverence, and making the worship of God as senseless and formal as could be intentionally done. The creed, epistle, and other portions of the service, are frequently intrusted to young boys, who, by reading them with hesitation or immoderate rapidity, obscure the sense or make it completely unintelligible. There are also phrases and expressions which have to be repeated many times over at one time. Of this character is the set phrase, *Κύριε ἐλέησον*, which, on being repeated forty times at once, is pronounced so rapidly as to produce a confused, indistinct sound. Now, we venture to say that no man can believe that the human heart is capable of responding devoutly as often and as fast as this indistinct muttering, which purports to be "God have mercy," repeated forty times in the space of less than one minute; and if the heart cannot engage in this most solemn of all expressions, which is thus desecrated by a heathenish custom, the practice must be considered as formalism of the most decided character.

The want of discipline in this Church is another aspect of its formal and lifeless character. Generally no notice is taken of the conduct of its members, however ungodly it may be, except once or twice during the year at the time of confession. What is confessed then is slightly passed over, with the incoherent exhortation of an ignorant priest, and the formula of absolution; and thus the

few words which pass between them, and the observance of the penance which is imposed by the priest, are believed to acquit guilty man before a just and offended God. Now, such a gross neglect of discipline in the Church must be fatal to it as a spiritual body, (Heb. xii. 15;) for as it does not make the proper distinction between godly and ungodly persons, which is everywhere recognised in the Scriptures, so must it necessarily blunt the moral sense of the people, by confounding in their estimation, both concretely and abstractly, the good and the evil.

But enough has been said to shew that in order to have this Church reclaimed to the primitive faith of God's Word, and that a healthy and spiritual life may be infused into it, which shall bear the fruits of righteousness, a thorough and radical reformation is indispensably necessary. The Russian Emperor, with the inflexible will of a Leo, is probably capable of achieving this grand victory. If we understand the constitution and spirit and sympathies of the Greek Church, he forms its head and soul. Its compactness in this respect is unique. But whether this will ever take place as a matter of fact is another question, and one which God alone can foresee. A more practicable way is, that reformation begin first with individuals, and then, by acting on small bodies, scattered here and there, reach and affect the whole mass. It is to be hoped that under the progress of liberty and the diffusion of religious knowledge, such a work will eventually take place. But the issue of this matter does

not lie altogether at the mercy of civilisation, liberty, and knowledge: there is a gracious God above who has promised that the time shall surely come when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea;"* when "His kingdom shall come, and His will be done on earth as it is in heaven."†

* Isaiah xi. 9. † Matt. vi. 10.

THE GREEK CATHOLIC CHURCH.

EVER since their separation, all the efforts made by the Roman Church to bind its yoke on the Greeks proved to be useless. The attention of Rome was therefore naturally drawn to the scheme of gaining at least a part of the Greek Church, either by making converts from its members, or by acting on detached bodies belonging to its communion. With this object in view, missionaries were sent to the East, where, amid the darkness and ignorance of the seventeenth and eighteenth centuries, the superior learning, sagacity, and powers of intrigue of such orders as the Jesuits and Capuchins could not fail to be felt. The result of their labours was a secession of a large body from the Greek Church in Syria, who joined the Papal communion during the early part of the last century, and took the name of the Greek Catholic or Greek Melchite Church. For the evidence of this, it is enough to state that both the Greek and Greek Catholic "Annals of the Patriarchate of Antioch," from which the following historical sketch of the secession is taken, agree in tracing the work to the adroit skill or faithful labours of the Roman missionaries. The first thing, therefore, to which we shall attend will be briefly to unfold their policy, and notice

the circumstances and events which contributed largely to the remarkable success they have had in this matter.

From the time of John Damascenus, in the eighth century, to the present period, the Greek Church has not been able to boast of many learned men among her clergy or laity. The last remaining spark of learning in this Church was extinguished at the fall of the Greek empire; for the few scholars of note who existed at that time found a welcome retreat in the rising universities of the West. Under the despotic rule of their Mohammedan masters, a heavy cloud of darkness settled upon the Greek Church in the East. The higher offices of the Church were sold by the Government to the highest bidder, while the people were too ignorant to see the enormity of the evil, and the destructive consequences of this system upon their spiritual welfare. The cause of common education was neglected, and both the regular clergy and their flock were ignorant of the fundamental doctrines of the Christian religion. That this dark portraiture is not exaggerated will be seen from the sequel. It was in this state that they were found by the missionaries of Rome.

Easy as this conquest seemed to be, it nevertheless required much suavity of manner in order to work among a people whom ignorance had made superstitious and difficult of access. With the clergy and more intelligent classes of society, a considerable degree of varied learning and strong conversational powers were called for; and in conducting the work to a satisfactory result, no small amount of intrigue and capacity for management was

needed. The missionaries were possessed of all these qualifications in an ample degree; and by the earnestness and energy with which they prosecuted their labours, they soon secured the ear and respect of the people. Aleppo, Damascus, and Sidon were chosen as the stations of their central labours.

As far back as the middle of the seventeenth century, we find them fully engaged in this work. The main features of their policy, which attracted the attention of the chroniclers of those times, were the following:—As a preliminary and important step, the missionaries took great pains in carrying on an extensive system of intercourse with the people. The opportunities thus obtained gave the missionaries the means of instilling into the minds of the people such principles and ideas as were calculated to gain them to the Church of Rome. The austere fasts of the Greek Church, which occupy a large part of the year, and of which the people have always complained, they assumed the authority of relaxing—a matter in which human nature, as may be easily supposed, readily submitted to the claim. The strong party spirit which existed among the people with regard to the election of their spiritual leaders they eagerly fostered; and, considering the times, in which bribery and favour settled the affair between two candidates, no small advantage must have accrued to the cause of the missionaries, who profited both by the seed of discord, which they plentifully sowed, and by the premeditated vengeance of disappointed expectations. To these must be added the frequent examples of proselytism which they unceas-

ingly encouraged, and which ultimately proved to be a prolific germ of profitable development. Finally, this work was carried on among the people and clergy with the deliberate connivance of the patriarchs of the see of Antioch. As this is the most important feature of the case, and in which is contained the most satisfactory explanation of the whole transaction, we shall give a rapid outline of the history of the patriarchate in the see, and at the time in which the secession of the Greek Catholics took place.

The patriarchal chair of Antioch was vacant by the death of its occupant in A.D. 1672. Owing to the near relationship in which he stood to the late patriarch, who was regarded by the clergy and people of his see with great respect, and by the influence of his family and friends, a young man named Cyril was consecrated to the office. His age, however, which was only between eighteen and twenty years, was objected to by a large party in Damascus, and on the representation of the matter to the Synod of Constantinople, he was deposed, and one Neophitus was put in his place. Neophitus died in 1676, and Cyril, by the help of the missionaries, who had written in his favour to the Papal ambassadors at Constantinople, recovered his former position. After his return to the office, he shewed a secret inclination to unite with the Roman Church, but he was either too timid or too conscientious to carry it into effect. He seemed to think that he was doing enough for the missionaries by silent connivance at their secret work among his clergy and flock.

It was about this time, or at least before 1686, that several Greek bishops, namely, Eutymius, Bishop of Tyre and Sidon; Sylvestrus, Bishop of Beyrout; Berthanius, Bishop of Heliopolis; Makorius, Bishop of Tripoli, and others, sent a confession of their faith to Rome, and united with the Roman Church. The missionaries, however, were neither satisfied with the conduct of Cyril, nor with this accession of converted bishops, and at length, through the political influence of the French and Austrian ambassadors to the Porte, succeeded in having him deposed, and obtained the office for a monk of the name of Athanasius. A series of depositions then took place, for which bribery and other base means were employed, until the following compromise was agreed upon:—That Cyril should occupy the office, and Athanasius hold the title of late patriarch; that in case Cyril died first, Athanasius should take his place; and that Athanasius should have a part of the revenues of the see. This dissension was favourable to the success of the intrigues of the missionaries, who worked alternately on the hopes and fears of the two patriarchs, and pursued their proselytism among the people with the connivance of both. About, or a little after, this time, Cyril received the following letter from the Pope:—

"From the Pope Clement XI., to our honourable brother Cyril, Archbishop of Damascus,* follower of the

* He does not give him the title of patriarch, "because," says the Greek Catholic chronicler, "the Pope acknowledges Athanasius only as the true one, inasmuch as he shewed a more open avowal of the Catholic faith."

Greek rites. We understand, from several letters which we have received from your parts, that you are very much inclined to unite fully and truly with the Roman Church, the mother of all Churches, and to follow her doctrines, because there is no salvation out of her. We have been exceedingly rejoiced to hear these reports, and we have lifted up our hands unto heaven, and thanked Almighty God for the good intention and Divine call with which He has inspired you. We feel that it is the duty of our pontifical office to exhort and warn you by our paternal voice, that you be not indifferent to this good intention and Divine call, but that you diligently receive our counsels of salvation, and speedily accomplish this holy union, thus following with joy and courage the good example of many of your bishops, who, by the grace of God, have renounced the errors into which they had fallen, adopted the true Catholic doctrines, and offered their allegiance and submission to the Roman Pontiff, the successor of the Apostle Peter; for without this, the Christian faith is not perfect. And we see that they are steadfast in this good resolution, for which they merit no small degree of honourable commendation. Now, if you consider these matters well, it will be evident to you that by your union with us you will derive a benefit to which there is no equal, namely, the assurance of your own salvation. But, on the other hand, rest assured that as long as you are separated from the Roman Church, you are in great and certain danger. For, truly, what doth it profit a man if he gain the whole world, and lose his own soul? Endeavour,

then, honourable brother, with a courageous heart, to remove the obstacles and impediments which stand in the way of this holy union, that you may enter into the embraces of this compassionate mother, for she stretches out her arms to receive you. It is your duty also to exhort your brethren and people, and induce them to follow your example. When, therefore, we ascertain that you have firmly resolved to receive the faith of the Catholic Church, of which we are unworthily the head, we shall inform you plainly what it is your duty to do in this particular. But, for the present, we shall continue to pray to God for you, honourable brother, and fervently to beseech His Divine clemency, that He may establish you in your good resolution. Finally, we pray you to remember that the endless reward and the eternal crown of glory are bestowed by God not on him who beginneth, but on him who finisheth the race.

"ROME, *Jan.* 9, A.D. 1716."

After receiving this letter, Cyril sent to the Pope a confession of his faith, in which he professed to believe in the supremacy of the Roman Pontiff, rejected the five errors of the Greeks, and promised to live and die in the communion of the Roman Catholic Church. As a sign of his submission, he sent with the confession his crosier, indicating, on his part, a tacit acknowledgment of his incapability to exercise the functions of his office without due permission from the Pope. These were carried to Rome by Priest Sarafim Tanas, a nephew of Bishop

Eutymius of Sidon, who was indefatigable in this work, and who subsequently became the patriarch of the Greek Catholics. To this confession and submission the Pope sent the following reply:—

"From the Pope Clement XI. to our venerable brother Cyril, Archbishop of Damascus and Patriarch of Antioch, peace in the Lord! Our heart, venerable brother, was truly filled with consolation and joy when we heard of your praiseworthy resolution, which you received by Divine grace and by our pontifical and fraternal exhortation, to unite in all the holy doctrines of the Roman Church, the mother of all Churches, and the mistress of the whole world. This has appeared to us plainly from the pure formula of faith which you have sent to us, and which we have received and confirmed with unspeakable joy. And in order to give you a token of our joy and of our paternal love in the Lord to you, we send you herewith some holy presents, which we beg you to accept in the spirit of love, not for their intrinsic value, but as a sign and expression of a love which has no price. And we pray you with all earnestness, and with a heart full of hope, that you give all to understand plainly that your union with the pontifical chair, and promise to submit to it, and to the pontiff vicar of St Peter, is unwavering and sincere, true and firm, arising from a pure and simple heart. For this end you should adopt the orthodox Catholic faith, both secretly and openly, and preach it with all diligence, that your Church and people may follow your good example, and reject error and schism, as

you, by the grace of God, have done. For this reason we have commanded our venerable brethren, the cardinals of the Holy Society for the Propagation of the Faith, to send you not only a solution of the questions and difficulties which you propose to us, but also particular directions for yourself and your spiritual flock, which we beg you to observe and carry out fully. And although we doubt not that you will receive the commands of this apostolic chair with proper regard, and execute them with all fulness, we nevertheless pray you to give plain and unmistakeable signs of the same, by following the directions of the Society which we have commanded to attend to your matters, and with which you are hereafter to correspond. Finally, we pray God, from whom come all sacred inspirations and holy thoughts and acts, that He would bestow His Divine grace on you.

"ROME, *May* 21, A.D. 1718."

Cyril died in 1720, but it seems without having realised the expectations which the Pope had with regard to him; for, if we follow the Greek chronicler, he not only died in the Greek communion, but never had the courage to maintain openly his pretended Romish inclinations. On his death he was succeeded, according to the compromise stated before, by Athanasius, his former rival, who had favoured the work of the Papal missionaries at Aleppo. In Damascus, where, on account of his office, he had now to reside, he found the same state of things, through the dissimulation of the late Cyril, as he had just left in

Aleppo. By this time, however, the Synod of the Greek Church had become acquainted with the facts of the case, and fully alarmed at the extent of the mischief that had taken place. They therefore commanded Athanasius to appear before them. He repaired to Constantinople, and the Synod had a serious meeting with him on the subject; books against the Roman Catholic religion were put into his hands; and he was ordered to use all his power to restore those who had wandered. But the breach had grown too old and extensive to be healed, and he died (A.D. 1724) without having been able to accomplish anything. Nor, indeed, was he sincere in the promises which he made to the Synod; for on his return to Damascus, he justified his conduct at Constantinople to the Greek Catholic party, which had now become respectable in number and influential in position, on the ground that their interest and even safety required the course which he had taken. It is certain, however, that he died in the Greek faith; for on his deathbed the Jesuit fathers asked him to make a Catholic confession, but he refused to do so.

The death of Athanasius found two parties in the see of Antioch,—the Greeks and the Greek Catholics; and, consequently, two patriarchs were chosen and consecrated about the same time. The Synod at Constantinople elected Sylvester, and the Greek Catholics Priest Sarafim Tanas, whom they consecrated in Damascus with the name of Cyril VI.*

* This is the account given by the Greek Catholics. The Greeks contend, and with a considerable appearance of historical veracity, that

Three months after the latter had assumed the office, Sylvester, through the influence of the British and Russian ambassadors at Constantinople, was civilly recognised by the Porte as the Patriarch of Antioch. Having attained this point, he sent a vicar bishop to Damascus with the imperial firman, and had Cyril expelled from that city. He then proceeded to Aleppo, and, exercising the civil power which was then granted by the Sultan to the patriarchs over their spiritual flock, had many of the principal Greek Catholics imprisoned and otherwise persecuted. This severe persecution, however, instead of healing, only aggravated the schism, and produced a strong reaction against him; for by means of bribery of the officials of the Government, he was expelled from the city, and had to flee to Constantinople. There he tried to prevail on the Porte to bring over the Aleppo party by force, but, owing to some adverse influences, he did not succeed. In 1731 he came to Damascus, and adopted the same policy of persecution which he had ineffectually used in Aleppo. Meeting with no better success, he soon left for Bulgaria and other places, to collect alms for the patriarchal chair, which, from bribes and other expenses, had become much encumbered with debt. During his absence, the Greek Catholic party set diligently to work,

the consecration of Cyril to the episcopal office was invalid, inasmuch as the ceremony was performed in a cave, as they were travelling, by three bishops of different communions, under a state of compulsion by some of the Lebanon chiefs, and while they were half-intoxicated. Hence, they do not now recognise the ordination of the Greek Catholic clergy as valid.

and by their efforts, in which they were seconded by foreign influence, their Patriarch Cyril returned to Damascus. But his stay in that city was short, for he was soon again ejected. Sylvester died in 1766. He had returned from his last travels in 1754, and from that period to his death he ceased to molest the Greek Catholics, who had by this time become somewhat tolerated as a distinct and independent Christian sect.

On the last expulsion of Cyril, the Greek Catholic Patriarch, he retired to *Deir el Mukhallis* (Convent of the Saviour) near Sidon, which was founded for this sect by his uncle Bishop Eutymius. He died in 1760. Since that time the Greek Catholics have enjoyed freedom in electing their clergy, and in the exercises of religious worship; and although during the earlier part of the present century they suffered a severe persecution from the Greeks, in which some of their principal men were killed in Aleppo, it seemed to have been a temporary affair and soon passed off. During Ibrahim Pasha's government they had a political ascendancy, which arose chiefly from the extensive influence of Bahri Bey, a Greek Catholic, who was a special favourite of the Pasha.

The number of Greek Catholics in Syria is estimated by the American missionaries at from thirty to forty thousand souls.* This, we believe, is too low; from fifty to sixty thousand is probably a more correct estimate. In Aleppo, Damascus, Sidon, and Tyre, they decidedly predominate over all the other Christian sects in number,

* *Missionary Herald*, October 1845, p. 355.

wealth, and influence. The most intelligent men in Syria, those whose views are most liberal, are generally found in this communion. Hence they are the most anxious of any class to obtain a good education for their children. They have a small press in connexion with the Convent of St John the Baptist—El Shuwair—which, though now nearly worn out, has issued many books, some of them very valuable. Of this character is an edition of the New Testament, and the Psalms of David, and other portions of the Old Testament. Books on moral and polemic theology; liturgies and rituals of the Church; the history and acts of the Maronite Council of Lebanon, and of their own Council of Karkafeh, are some of their other publications. For some years past no new books have been issued from this press.

The Greek Catholic patriarch is styled Patriarch of Antioch, Jerusalem, and Alexandria. He is always elected by the bishops, generally from among themselves, and necessarily so. The election is by ballot, the majority of votes forming the decision of the ecclesiastical body. This matter settled, the fact is communicated to the Pope, and the confession of faith signed by the new patriarch is sent therewith. A confirmation from the apostolic chair is, we believe, always expected as a matter of course. The prerogatives and duties of the patriarch are both numerous and important. He has the power to convene a council, and take the lead in all its acts; to elect bishops and depose them, and to fix the limits of the various dioceses. All secular and religious difficulties may be

referred to him. In short, he has the oversight of his people both temporally and spiritually. From the bishops he receives a tenth of their income, and from the people annual contributions, which, considering their number and wealth, and his own private resources, forms a large revenue. He generally resides in Damascus, though he often makes tours through his extensive see.

This sect has about ten bishops in Syria, nine only of whom have fixed dioceses—namely, 'Akka, Tyre, Sidon, Beyrout, Zahleh, Baalbec, Aleppo, Diarbekir, and Tripoli. The last two dioceses have bishops only in name, having no Greek Catholics in them, so far as we know. Their income is derived from annual contributions in their dioceses, and from private fees for masses, marriages, baptisms, funerals, &c. They are always elected from the order of unmarried priests, either by vote, or by an election, made by the principal men in the diocese, of one out of three candidates nominated by the patriarch. The latter method is now, we believe, universally adopted. The rule is, that none should be elected to the episcopal office but such as are duly learned and otherwise well qualified; and it is generally properly regarded, so far at least as learning is concerned.

They have seventeen convents scattered over the Lebanon, three of which are for nuns. They are generally well endowed, being possessed of much valuable landed property. The poorer convents often send some of the monks to collect alms for their establishment. Their ascetic regulations are not generally severe; and in some

of them the monks, who in most cases come from the lower classes, have an easy life of it. In most, if not all the convents, they have more or less instruction given to the novices. *Deir el Mukhallis* holds the first rank in this, as it does in all other respects, having a valuable library, one or two learned monks, and a good system of instruction. Arabic grammar, logic, rhetoric, music, and divinity, especially moral theology, are the principal branches of education taught in the convents. From these monastic institutions the cities and towns are supplied with priests, who are recalled or changed by the superior as often as he sees desirable. They seldom continue long in one place in parochial duties. In some of the villages they have married priests, who are supported by a stipend agreed upon among themselves and their parishioners, and by fees for masses and other clerical duties. The system of celibacy, though found by the experience of the Church of Rome to answer its purposes extremely well, is attended with frequent and sometimes with flagrant violations of the laws of morality. Hence, the people generally complain very loudly of the conduct of the monks among their families, and in some places they are utterly detested. And yet it is singular that when the late patriarch and his bishops desired to convene a council for enacting that the parochial clergy be married men, they were opposed by the people, on the ground that they could not maintain priests with large families. We have not the means of offering a satisfactory solution of this strange mystery; but, if we mistake

not, some secret counter-work, in which Rome is so skilful, was going on all the while to frustrate the plans of the patriarch.

Owing to the system of instruction carried on in most of their convents, the Greek Catholic clergy are generally much superior to the Greeks, and a few of them have obtained a good and perhaps deserved reputation for learning. Their bishops are always chosen from the best monks, and if not decidedly able men, they are far in advance of the laity and of the lower orders of the clergy. Their late patriarch, Maximus, was an unusually distinguished man in talent and learning. By his superior abilities he accomplished much for the elevation of his sect; and, by his writings and varied attainments, obtained for himself universal respect. A few years before he died, he engaged in a written controversy with Dr Mushakah, a Greek Catholic of considerable note, who had embraced Protestantism; and although the learned patriarch was completely discomfited and silenced, it cannot be doubted that it was only the power of the truth in the hands of such a champion as the Doctor that disconcerted so effectually the superior abilities of Maximus. He died in 1856, with the reputation of being an industrious, learned, and perhaps conscientious man. The present patriarch is Eclemindus, late Bishop of 'Akka.

The Greek Catholics have had as yet but one council, which met in 1806. It was attended by the patriarch, the bishops, and a number of abbots and of the regular clergy. It is known by the name of *Karkafeh*, from the

convent where the council was convened; and although some passages were considered by the Pope as too objectionable to permit a general confirmation of its Acts, still it is regarded as a good exponent of the doctrines of this sect. In its opening Acts we find the following summary, which the fathers of the council seemed to look upon as embracing the chief and essential points of their creed, and which we shall, therefore, give in their own words:—

"Following the example of the œcumenical and local councils, it is proper for us to begin our meeting with the proclamation of the formula of faith.

"The Nicene Creed was then read.

"We accordingly, therefore, believe that there is one, eternal, almighty, and infinite God, who, although possessed of a purely elementary unity, exists in three persons, constituting the Holy Trinity. These persons, whose property of personality is incapable of confusion, are called Father, Son, and Holy Spirit. Hence there is a real distinction between them; for the Father is independent, having no source of existence from all eternity; the Son is generated by the Father, by an eternal generation, and He is one with His Father in substance; and the Holy Spirit proceedeth from the Father and Son in an equal degree and by one procession, and is eternal, and one with both in substance.

"By the Divine and eternal Son the Father created all things, visible and invisible; and by Him He governs and controls the universe. This Divine Son himself, who

is the eternal Word of the Father and the second person in the Holy Trinity, having compassion on man, who is fallen into the depth of ignorance and infirmity by reason of original sin, descended, without being separated from His Father, into the womb of the Virgin Mary; and by the power of the Holy Spirit took unto Himself our human nature with its infirmity, but without its being in the least degree touched by sin; and became our Redeemer and Saviour, willing to be weak that we may be strong; and by submitting Himself unto voluntary death on the cross, He recovered life for us. But by His taking our human nature, He became not two persons; for He has always continued to be one person, though He be perfect God and perfect man, existing in two natures, and in two perfect natures possessed of two wills and two actions. Upon this Son, who is Jesus Christ, is placed all our hope, and upon Him our strength and trust are founded; and to Him, as well as to the other two Divine persons, that is, to the one God in three persons, are directed all our prayers and supplications.

"This Divine Saviour, when He came into this world, and shed His blood for the salvation of all mankind, instituted a new religion and a new priesthood, by whose ministry we partake of the benefits of this most holy blood. For the establishment of this religion and this priesthood, He delivered all His instructions to His apostles and disciples during the years of His ministry. After His ascension into heaven, these doctrines took their most complete and perfect form; and then the Mosaic

priesthood was abolished, with all the institutions which pertained to the ceremonies and laws of the old dispensation. This new law, which is founded on love, was not written, like the old, on tables of stone, but is inscribed on the hearts of Christians, that it may enlighten their minds and inflame their desire for observing it and keeping its commandments.

"We believe also and acknowledge—

"1. That the Holy Spirit exists from eternity, and that His substance is derived from the substance of the Father and Son together, inasmuch as He proceedeth from them both at the same time and at the same breathing.

"2. That the sacrifice of the divine mass is made of wheaten bread, whether it be leavened or unleavened; and without doubt it is the duty of every priest to offer it [the sacrifice] according to the institutions and ceremonies of his Church.

"3. That the souls of penitent Christians, when they depart this life in a state of grace, but without having satisfied the penalty of their mortal (though forgiven) and venial sins, are purified after death by actual torments, the nature of which, however, is unknown to us. These torments are called by St Basil the Great, in his Collects, *the fetters of the grave;* and by some of the Western holy fathers, *purgatory,* or purging fire. Souls in this state are materially benefited by the sacrifice of the divine mass, and by prayers, alms, and other pious acts, which are offered by the Church for their rest. But the souls of such as have preserved the righteousness of baptism free from the defilements of sin, and those who have, during

their life, satisfied for their sins by a sincere repentance, and those for whom, after death, the acts of satisfaction aforementioned are offered,—all these enter immediately and at once into heaven, and there, according to the respective merits of each soul, they shall plainly behold God, who is one in substance and three in persons, as He is. As to the souls of such as die in a state of mortal sin, they descend immediately into hell, to be punished there with an eternal punishment, according to the desert of their actions.

"4. That our Lord Jesus Christ has given St Peter the precedence over the apostles, and has distinguished him above the others by an exclusive and universal supremacy; and that the successor of this apostle is the most holy Roman Pontiff, who inherits the chair and authority of Peter. Consequently, he has the right of precedence not only in councils and in honour, but also in authority, throughout the whole Catholic Church.*

* Under these four heads the fathers of the council have embraced the five capital points of difference between the Greek and Latin Churches, and on which they mutually charge each other with error, viz., the procession of the Holy Spirit, the supremacy of Peter, purgatory, the question of leavened or unleavened bread in the mass, and the degree of rewards and punishments in the intermediate state. It will be observed that the Greek Catholics have taken the Romish side on all these questions, except the quality of the bread used in the mass, pronouncing it to be indifferent whether the bread be leavened or unleavened. As a matter of fact, however, they always use leavened bread like the Greeks. The Greeks believe that, since the introduction of these errors by the Roman Church, other innovations have been added, as the lawfulness of eating strangled animals and blood, baptism by sprinkling, the suppression of the sacrament of chrism, &c.

"5. That the ceremonies, sacrifices, and sacraments of the Mosaic law have been abolished by the coming of Jesus Christ and the institution of the Christian religion; and hence it is not lawful to observe any of them.

"As the Catholic Church is founded upon these doctrines, and as her heavenly Spouse has promised to continue with her for ever, we therefore believe in all the decrees which have been enacted by this holy Church; and we reject and anathematise all that she has rejected and anathematised. In this faith we desire to live and die."

We shall give but one other example in which these fathers have had to mix up truth and error in order that they may please the Church of Rome:—

"It is necessary that [acceptable] prayer should have the four following conditions:—1. Penitence and contrition for sins. 2. Hope, which prompts us to pray to God in faith, and a confident assurance that He is able to answer our petitions, and that He is willing to bestow on us His blessings. 3. Perseverance, lest we should grow weary in prayer if He does not answer us speedily. 4. Prayer should be offered in the name of our Lord Jesus Christ; for as sin has separated us from God, we have no way whereby we may come before the throne of grace but by His beloved Son, who became a propitiation for us, and is our High Priest and only Intercessor."

Nothing can be better or more truly said; but then here follows the poisonous error which entirely subverts it:—

"We also exhort all Christians to take refuge in the intercessions of the Virgin Mary and all the saints; for the Church triumphant, the Church militant on earth, and the Church in purgatory, are one Church, inasmuch as the members of the universal Church are connected by the bonds of faith and of love; and thus a holy union subsists between them, the end of which is the glory of God and eternal salvation. As a consequence of this union, the saints who reign with the Lord Jesus in heaven, and who are secure of their own happiness, desire exceedingly our salvation and welfare; and hence we apply to them that they would help us by their intercessions with God, in order that He may grant us such blessings as we need for obtaining eternal life, through the merits of our Lord Jesus Christ, the only Saviour.

"And though the intercession of saints be not essential to salvation, it is nevertheless good and profitable. Hence we charge all the faithful to exercise a special worship to the Virgin Mary, the mother of God; for she was chosen by Him to be a mother unto His beloved Son, and this choice has filled her with graces, and elevated her in rank above all angels and saints, and hence she deserves all honour. . . . .

"It is also very profitable that we honour the relics and images of the saints, thus following the example of the Church in the most primitive ages; for she has ever considered the relics of saints to be remnants of their bodies, which were used as instruments to the glory of the holy God. Moreover, their bodies with their souls

formed a living temple for the Holy Spirit, and they were members of the Lord Jesus. Now, the sight of these relics should promote in us faith in the resurrection of the dead, and the future glory of the bodies of the saints, and stir us to lead holy lives like theirs, that we may be worthy of communion with them. But let us beware of believing that there is a natural power latent in these relics; for all our hope should be placed on the power and goodness of God, who honours His faithful servants as He wills, and answers our and their prayers in the way which He sees most agreeable to the manifestation of His glory." *

The reader will observe that in the above statement there is a palpable contradiction in doctrine between the pure truth of the first part and the pure error of the last. Instead of mixing up the two, the fathers of Karkafeh, in order to give the creed of their Church some air of plausibility, first laid down the evangelical doctrine, and then made a miserable attempt to destroy it by adding the doctrine of the Church. It is, indeed, a part of the policy of apostate Churches to use the truth as a bulwark for defending their posts of error. If this be a paradox, it is a paradox of fact; and if no profundity of thought or philosophy can unravel this insoluble problem, it may help us to account, at least, for its existence, if we remember that it was accurately denominated by the Apostle John a MYSTERY. It may appear to us very strange that such large numbers are swayed by the power of Anti-

* Council of Karkafeh, part i., chap. ii.

christ, and that such men as Fenelon and Pascal are found among them; but of the two, subjective anti-christianity—the conjunction of elements so diametrically opposite as truth and error—is by far, to our mind, the most wonderful and mysterious. Still, it appears to us that there is too much truth laid down by the council, and in too glaring a form, for the taste of Rome; that in their simplicity, the fathers, instead of incorporating it into the structure of their line of fortifications, converted it into a battery for the use of the enemy; that, in fact, the means defeated the end. The error was detected by the keen eye of Rome; and this may be the reason why the labours of the Council of Karkafeh were rejected by the Pope, and why the folio of its Acts lies unconfirmed on the shelves of the Vatican.

The Greek Catholics have not advanced so far as the Maronites in subjection to Rome; but from the books which are published by the Propaganda, they are becoming more and more indoctrinated with the theology of the schoolmen. Their ecclesiastical language, rites, and ceremonies are still Greek. They use the same missal, the same breviary, called "Horologion," and the same book of rituals, called "Euchologion," as the Greek Church; and, with the exception of an occasional slight alteration in a part of the prayers, all the services are the same throughout. Their clergy, also, are allowed to marry before ordination; they use leavened bread in the Eucharist, and adopt some other customs of Greek origin. In performing the sacrament of baptism, they pour water over the candidate, thus

taking a middle course between the Romish method of sprinkling and the Greek mode of immersion. Their fasts are reduced in length and severity, and fish is allowed at all times. Of late, they have tried to relax them still more, and to adopt the Romish method entirely; but only a few venture to avail themselves of this liberty.

A keen controversy was excited some years ago, between the Greeks and Greek Catholics, as to the precise time of the transubstantiation of the elements into the body and blood of Jesus Christ. The Greek Catholics maintain that this takes place immediately after pronouncing the formula, "Take, eat: this is my body," &c.; while the Greeks contend that the change happens only after the prayers of St Chrysostom have been read. The procession of the Holy Spirit also continues to be a matter of debate between them; and in discussing the subject both parties have been obliged to leave Holy Scripture, and resort to proofs from reason, in the course of which the Father is called the *cause*, and the Son and Spirit *effects*. But by no sound law of biblical criticism, or even common sense, can the single word "proceedeth" (ἐκπορεύεται, John xv. 26) mean all that schoolmen and theologians have chosen to understand by it; much less can it warrant the assertion that God the Holy Spirit is an *effect* produced by a *cause*.*

* The following passage on the subject is adduced by a Greek Catholic controversialist from the writings of Athanasius:—"The nature of God is the [effective] cause of the Son, the Holy Spirit, and all

Hitherto the Greek Catholics have been in the habit of observing the feasts and fasts of the Church according to the Greek or Eastern mode of calculation. As the Greek Church does not adopt the New Style, there is, in consequence, a difference of twelve days between the time of their festivals and that of the Roman Church. To this there is an exception in the case of Easter Sunday, which has an independent way of reckoning. In the beginning of 1857, shortly after the induction of the present patriarch to his office, he sent a circular to all the bishops of his see, with orders to celebrate henceforth the festivals of the Church according to the New Style, or the Roman calendar. Both the clergy and the people were startled at the suddenness of the measure, the arbitrary way in which the patriarch seemed to proceed, and the magnitude of the change. Some of the bishops and the lower clergy were inclined to obey the orders of their superior, but the opposition of the people, which gained strength every day, was so effective, that the bishops could not read the proclamation of the patriarchal orders publicly in the churches; and as they saw distinctly the danger of their position in relation to the laity, they ultimately took sides with them. Other motives probably influenced them in the step which they took. The Greek Catholics were, therefore, in open rebellion against their ecclesiastical head. At this stage of affairs, the patriarch became

created things." He gives the words of the original as follows:—*Αἰτία ἐστὶν ηγοῦ (ἤγοι?) Θεοῦ φύσις καὶ τοῦ Υἱοῦ, καὶ τοῦ Πνεύματος, καὶ τῆς κτίσεως ἁπάσης.*

doubtful of the expediency of carrying out the matter, but being encouraged by the Jesuit fathers and the French consul of Damascus, he persisted in his plan, and celebrated Easter Sunday of that year according to the New Style. Since that time he has followed the Roman calendar in all the festivals of the Church. He doubtless supposed, that by his own adoption of the New Style, his bishops and people would be persuaded to follow him. By committing himself so far, he supposed or hoped that the people would see the inutility of their opposition. He had certainly taken a step which it would be difficult, if at all possible, for him to retract. Perhaps he had bound himself to the Romish Church, which, it may be reasonably supposed, is anxious to purify this branch of it of every trace of its former heresy; and a retractation, simply on account of the perversity of the people, who should obey him, and not he them, would be extremely humiliating to his dignity.

But the opposition of the people was of too decided a character to be so easily overcome. They were soon in communication with each other, binding themselves to abide by their old calendar, whatever the patriarch might see fit to do. The people of Beyrout, Sidon, Tyre, Deir el Ramar, Zahleh, and other places, were thus bound by a league to assume an independent position in following their old ecclesiastical consititution. Most of the Damascus people, all the Aleppines, the 'Akka Catholics, and a few of the convents, took the side of the patriarch, and adopted the reformed calendar. Discussions, both verbal

and in writing, were carried on between the contending parties. In Damascus, the opposition party suffered some persecution from the followers of the patriarch. A few here and there have gone over to the Greek Church. Nor does there seem to be any reasonable prospect of the reconciliation of the contending parties. Time alone can reveal the ultimate issue of the present rupture; though, as a matter of necessity, the present state of affairs must soon take some definite and permanent form.

With regard to the subject of difference, the disaffected party contend that the Eastern calendar is the one to which they have conformed from time immemorial; that the Roman pontiffs, in their bulls to the Greek Catholics, have allowed them to retain it, with all their Greek rites and ceremonies; that in adopting the New Style, they must fall into an open violation of the injunctions of the councils and fathers of the Eastern Church, with respect to the day on which Easter should be observed; that the change of the style is part of a design to bring them to a full subjection to the Roman Church, even in the matter of rites and ceremonies; and that such an important alteration of their venerable usages cannot be made without the consent of the whole community. To this the bishops add, that the patriarch should have convoked an ecclesiastical council to deliberate over the matter before taking the step which he did. The patriarch and his party, on the other hand, maintain that the New Style is much more accurate than the old; that the new calendar, so far from being subversive of the enactments of the Nicene Council, is the only one that can conform to it;

that the Roman Church, to which they professed allegiance, and which they considered as the immaculate spouse of Christ, has adopted it; and that this is a purely ecclesiastical matter, with which the laity have nothing to do.

The fundamental and starting point of the whole controversy, according to the view of those who are engaged in it, is the day on which Easter Sunday should be observed. It appears that prior to the Nicene Council, the Christians of Syria and Mesopotamia observed the festival on the fourteenth of the new paschal moon, called by the Hebrews Nisan—that is, on the first day of the Jewish passover; while the Churches of other countries celebrated it on the Sunday following.* The principal object, next to the Arian question, for which the Council of Nice was convoked, was the settlement of this point, so that the Christians of all countries might unite in observing the same day. In this council the usage of the majority of Christian Churches was confirmed, and it was accordingly enacted that the festival be celebrated on the first Sunday after the full moon—that is, on the first Sunday that follows the fourteenth of the month on which the Jews kept their passover;† and although some continued to observe Easter on the fourteenth with the Jews, and were therefore called *Quarto-decimantes*, this custom was ultimately abandoned, and the decree of the Nicene Council universally followed. In the spurious Apostolical Canons it is said, "Every bishop, presbyter, deacon, or any other of the ministers of the Church, who observes

* Eusebius, Eccles. Hist., book v., chap. xxiii.-xxv.

† See History and Acts of Nicene Council.

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Easter with the Jews, before the vernal equinox, and not on the Sunday that follows the Jewish passover, shall be excommunicated." *

It will be seen that the precise day is definitely laid down in the ancient ecclesiastical records. There could be no ground of difference, therefore, between the Eastern and Western Churches as long as they followed the same calendar. But when this was reformed by Pope Gregory XIII. in 1582, and the New Style adopted, the day on which Easter fell could not be the same every year. The difference between the two styles, which now amounts to twelve days, creates a variation to this extent in the date of all the festivals; but in the case of Easter it is subject to a wide range of discrepancy, owing to the fact that, according to the Greek mode of computation, the lunar month and the date of the Jewish passover have to be consulted. For the accuracy and orthodox nature of this method of calculation, the Greeks appeal to the very words of the ancient ecclesiastical enactments. But, according to the same authority, the Westerns find a support in that portion of the statement which has reference to the vernal equinox, which falls, according to the Julian year, on the 9th of March, and in which its mistake of twelve days is obvious. The fact is, that in the settlement of the question, the reformation of the calendar did not occur to the fathers of Nice, and no provision was therefore made for the change, so that their enactment in this matter is both observed and violated by the Eastern and Western Churches.

* Canon vii.

THE MARONITE CHURCH.

THE disputes on the union of the divine with the human nature in the person of our Saviour, which agitated the Church during the fifth century, and in which the orthodox faith was definitely and authoritatively expressed by the fourth council, were renewed in the seventh century. The Council of Chalcedon having decided that our Lord possessed two natures, united but not confused, the Eutychian error condemned by it is supposed to have been virtually reproduced by the Monothelites, who maintained that the two natures were so united as to have but *one will.* This heresy is ascribed to Heraclius the Greek emperor, who adopted it as a political project for reconciling and reclaiming the Monophysites to the Church, and thus to the empire. The Armenians as a body had held, for a long time, the Monophysite (a form of the Eutychian) heresy, and were then in danger of breaking their allegiance to the emperor, as they had done to the Church; and it was chiefly to prevent the threatened rupture that Heraclius made a secret compromise with some of their principal men, in which, while they were to concede the point of the *two* natures, the Church, on the other hand, was to believe that the union produced but *one* will and *one* operation. The theological error in-

volved in this compromise had, by the influence of the emperor, well-nigh prevailed in the Church, when it was fiercely and successfully combated by a powerful monk named Sophronius, who, on being made in the following year patriarch of Jerusalem, assembled a council and condemned the new heresy known by the name of *Monothelism*. Neither, therefore, the strenuous efforts of the Greek emperors Heraclius and Constans, nor the concession of Honorius the Roman pontiff to the soundness of the Monothelite doctrine, could introduce it into the Church. Heraclius published in A.D. 639 an Ecthesis, or a formula, in which Monothelism was covertly introduced. The sixth general council, held in Constantinople A.D. 680, condemned both the heresy and Honorius, the Roman pontiff who had countenanced it.

"The doctrine of the Monothelites, thus condemned and exploded by the Council of Constantinople, found a place of refuge among the Mardaites, a people who inhabited the mountains of Libanus and Anti-Libanus, and who, about the conclusion of this century, received the name of *Maronites* from *John Maro*, their first bishop—a name which they still retain.* None of the ancients, indeed,

* The language of Mosheim seems to intimate that the Maronites had the name of *Mardaites* before they had adopted the Monothelite heresy. This we believe is a historical mistake of some importance. The efforts of Heraclius and Constans to bring the Monophysites into the Church by the introduction of Monothelism were strongly counteracted by the succeeding emperors. Justinian, who had employed the Maronites, soon after his accession to the throne, in his wars with the Moslems, and through them obtained a decided victory over Abd-rel-Malik the Mohammedan khalif, turned his arms against them for

have mentioned this man as being the person who induced the Libaniots to embrace Monothelism; but there

persisting in their Monothelite views, and by fraud killed John their prince. This was the occasion of their revolt from their former allegiance to the Greek emperors, and thus they assumed the name or epithet of *Mardaites* or rebels, in contradistinction to the *Melchites* or royalists, in other parts of Syria, who remained attached to the cause of the empire. In the last battle, which was disastrous to the Mardaites, the forces of Justinian were led by Maurice and Marcian, whose names are still held in great abhorrence by the Maronites for the ravages which they committed on their distinguished monastery of St Marûn, an abbot of the fifth century, (not John Mâro of the seventh,) for their extensive shedding of Maronite blood, and for the devastation of their country. The Greek Church of Syria still retains the name *Melchite*, which distinguished them in the days of Justinian, while the Maronites were known for a long time as Mardaites. This is the account of Maronite historians, and it is fully confirmed by Gibbon, (chap. xlviii.) After the restoration of Justinian to the kingdom, he did not seem inclined to molest them. In the time of the Crusaders, the Maronites united with them in their wars against the Saracens, and subsequently (A.D. 1182) in their faith. After the evacuation of Syria by the Crusaders, the Maronites, as their former allies, had to bear the vengeance of the Saracenic kings; and for a long time they defended themselves as they could, sometimes inflicting serious injury on the Moslem army, and at others suffering the revengeful fury of their enemies. They ultimately submitted to the rule of their Mohammedan masters, and are now good subjects of the sultan. They have now lost their martial spirit, and in their late wars with the Druzes have shewn themselves far inferior to them both in courage and tactics. Indeed, they were beaten in almost every engagement, though in point of number the advantage was generally on their side.

The Maronites have always been engaged in agriculture as their means of living. They live chiefly in the northern part of the Lebanon, from the Dog River, near Beyrout, to Tripoli. While in this district they are the almost exclusive occupants of the soil, they are found also all over the Lebanon and the Anti-Lebanon, with a few in the larger cities of Syria. Their number is estimated at from 200,000 to 250,000 souls.

are strong reasons for believing that it was this John whose surname of Maro passed over to the people of whom he was bishop. This, however, is demonstrable, from the testimony of William of Tyre, and of other unexceptionable witnesses, that the Maronites were for a long time Monothelites in sentiment, and that it was not till the twelfth century, or till they became reconciled to the Romish Church, in the year 1182, that they abandoned the error of *one will* in Christ. The most learned of the modern Maronites have very studiously endeavoured to wipe off this reproach from their nation, and have advanced many arguments to prove that their ancestors were always obedient to the see of Rome, and never embraced the sentiments either of the Monophysites or of the Monothelites. But they cannot persuade the learned to believe so, for these maintain that their testimonies are fictitious and of no validity." *

The passage from the History of William of Tyre referred to above, and which has often been quoted as an explicit and decisive evidence on the subject, is as follows:—"A Syrian nation in the province of Phenicia, inhabiting the cliffs of Lebanon, near the city Biblos, [the present I'bail,] while enjoying temporal peace, experienced a great change in its state. For having followed the errors of one *Maro, a heresiarch,* for nearly five hundred years, and so as to be called after him Maronites, and to be separated from the Church of the faithful, and maintain a separate worship, through Divine influence returning now to a sound mind, they put on

* Mosheim, Eccl. Hist., b. ii., cent. vii., part ii., chap. v., sec. 11.

resolution, and joined themselves to Aimericus, the [Latin] Patriarch of Antioch." *

Nor is this the only testimony we have concerning the heretical origin of the Maronites. John Damascenus, the celebrated doctor of the eighth century, pronounces the Maronites to be heretics with whom he could have no communion. Eutychius, the Melchite or Greek Patriarch of Alexandria, mentions a monk "who asserted that Christ our Lord had two natures and *one will*, one operation and person, and corrupted the faith of men; and whose followers, holding the same sentiments with him, were called Maronites, deriving their name from his, *Maro*." † Equally explicit with this is the language of Timothy, a presbyter of Constantinople. In his Epistle he has a distinct service for receiving into the orthodox church the converted Nestorian, Jacobite, Armenian, and *Maronite*. The last, in his recantation, is made to say, "I renounce all communion with Cyrus, [Pyrrhus?] Makorius, Stephen, his disciple, Peter the Fuller, and all those who believe that Jesus Christ our Lord had *one will* and one operation after the union of the Divine with the human nature. . . . . I say openly, let all the Maronites be Anathema!" ‡ In some copies of the Acts of

* Historia rerum in partibus transmarinis gestar., lib. xxii., c. 8. We have given the passage in the words of J. R. Schlegel, the pupil and German translator of the Latin copy of Mosheim.

† Annals, b. ii. This author lived in the tenth century, and wrote in Arabic. His Annals have been translated by Pocock.

‡ The above is taken from a MS. copy. I have never seen the Epistle in print. The author is known, I believe, only in connexion with this Epistle. He probably lived in the tenth century.

the Sixth Council, the Maronites are expressly mentioned by name as being of the number condemned by it for Monothelism.*

This view of the case is, moreover, intimated in one of the earliest letters, if it be not indeed the very first, addressed from the Vatican to the Maronites. In this epistle, from Innocent III. to the Maronite Patriarch Jeremiah, A.D. 1215, the Pope, after touching on some points pertaining to the articles of faith and the administration of sacraments, says, "You have received all these things with contrition and humility, as becometh the children of obedience. And we confirm what you have mentioned, and command that it shall be inviolably kept. We cherish you, brethren and children, with dutiful love in the Lord; and we receive you, with all the Churches which are under your spiritual jurisdiction, to the protection of the blessed St Peter and of ourselves; and we honour you with the privileges of this our document," &c.† Indeed, although the Roman Church, in order not to wound the feelings of the Maronites, who are very sensitive on this point, has abstained from pronouncing a judicial opinion, *ex cathedrâ*, on John Marûn, he is not recognised by her as a saint; and it is quite apparent that both the men in authority and the learned doctors hold him to be, as history represents him, an arch-heretic.

* So "The Hist. and Acts of the Councils,"—an Arabic MS. in the possession of the author.

† Council of Lebanon, part ii., chap. xii., sec. 6.

Notwithstanding all this amount of historical evidence, however, the Maronites have always strongly denied the charge of their heretical origin. On this subject their present patriarch says, "The Maronites have at all times held the holy Catholic faith since Christianity began, and since the light of the gospel dawned upon Syria; and they have at all times kept it pure and unadulterated, before, during, and after the appearance of heresies in the East, even until the present time. And this they have been enabled to do by the special grace of God, and by the vigilance of St Marûn, the hermit and abbot, and of his monks, one of whom was St John Marûn, their first patriarch. It was for holding the Catholic doctrines, in which they were instructed by St Marûn and his monks, who adhered to the decrees of the holy œcumenical councils, and for which many of them shed their blood, so as to be counted among the holy martyrs of the Catholic Church, that they were contemptuously called by the heretics of those times Maronites, even as Protestants contemptuously call those who hold the holy doctrines of the Pope, Papists. Moreover, in order that these Maronites may be kept distinct from the people who followed heresy, and in order that they may be preserved from being led into the ways of error, they chose to themselves a patriarch to be confirmed by the great Roman pontiff. Thus they became an independent people, with the name of Maronites, in honour of the holy father St Marûn. The truth of this account is incontestible, as appears from the convincing arguments of their own and of many Latin

doctors. But why need we appeal to them, when we have the testimony of the great Roman pontiffs?"* . . . .

The validity of the testimony of the popes, to which the patriarch makes his appeal, may be, and has been disputed by those who take a different view of the matter. Nor, indeed, can it be forgotten in this connexion, that ignorant and designing popes have not always been competent to decide questions which demand much historical research, and have not at all times been honest in the fulsome praise which they often bestow for the interests of the "Holy Mother Church." The arguments of Assemani, the celebrated Oriental scholar, which have been closely followed by the later Maronite doctors, are chiefly of a negative character.† He attacks the testimony of William of Tyre, on the ground that he copies his historical sketch on the origin of the Maronites from Eutychius, the Greek patriarch of Alexandria, forgetting that

* The above is taken from a controversial treatise, written by the patriarch when he was a bishop, in refutation of a tract proceeding from the pen of Maximus, the late Greek Catholic patriarch. The contest began in the last century, when a learned Greek Catholic monk wrote a book in which he brings a large amount of evidence to convict John Marûn of having led the Syrian residents of Northern Lebanon to adopt his Monothelite views, and of having given them his name, as in the case of Arians, Nestorians, Eutychians, and others. This contest is still continued among the learned of both these bodies. As usual in such cases, the Roman see has found it politic to be silent. A Protestant once proposed the following dilemma to the Greek Catholic patriarch:—"How can a man be brought to pray to John Marûn as a saint, when, on the authority of the greatest doctors in the Church, he must believe that the said Marûn was an arch-heretic?"

† Bibliotheca Orientalis, *in loc.*

the distinguished historian speaks of an event which occurred in his own times, and in a country where he was then resident as a bishop. The testimony of Eutychius himself he summarily disposes of as that of a prejudiced enemy, who moreover believed and introduced into his Annals many things of a foolish and superstitious character and of a fabulous origin. An unnatural sense is put on the words of Damascenus by the Maronite doctors; and the testimony of presbyter Timothy is laid aside as that of an obscure person.

The Maronites now, however, are entirely free from the Monothelite heresy, which they doubtless followed in their earlier history; nor, indeed, does there appear a single vestige of it in their histories, theological books, or liturgies. Their faith in the person of Christ and in all the articles of religion is now, as it has been for a long time past, in exact uniformity with the doctrines of the Roman Church. The supremacy of the Pope, the infallibility of the later or Latin councils, the doctrine of purgatory, the prerogative of the Church in interpreting Holy Scripture, the denial of the cup to the laity,—in a word, all the doctrines and dogmas of Rome, they have made their own. They have also adopted the peculiar practices of this Church, such as the use of rosaries, particular devotion to the Virgin Mary, worship and efficacy of relics, &c. The only observable difference between the two Churches consists in one or two minor points. One is, that in the liturgy, and the other religious services of the Maronites, the ancient form, in the Syriac

language, is retained. Their parochial clergy also are allowed to marry before they are ordained; but if after that the wife die, marriage is strictly prohibited. Their churches, altars, and sacred utensils and vestments, are now shaped very much after the fashion of the Latins.

All the religious services of the Maronite Church have in them more or less of the Syriac language, which, of course, is understood only by the learned clergy. The Scripture lessons are always in Arabic; but the formulas of consecration in the mass, baptism, &c., are expressed, we believe in every case, in Syriac. In the Litany to the Virgin, which is of comparatively modern introduction, and perhaps elsewhere, they have a few sentences in Greek. A large part of the service is chanted to apparently ancient tunes, which do not sound pleasant to ears not accustomed to hear them. And yet there are parts in it which appear solemn and impressive. The worshippers are taught to deport themselves in the church with the reverence which becometh the house of God. On the whole, one cannot help observing that there is more of the appearance of piety, and more of what may be perhaps real piety, among the Maronites than among the Greeks. This is doubtless owing, in a great measure, to a kind of vitality which is found in the Romish Church, and of which the Greeks are destitute. This latter Church has never given birth to such men as Pascal, Loyola, and Liguori, who represent bodies widely different from each other in some things, but are assimilated by a kind of life and activity to which the Greeks are wholly

strangers. While the tendency of the Greek system is to lead men to a merely external and mechanical formalism, the tendency of the Papal is to lead them to take a more recondite and philosophical view of the usages and ordinances of the Church. The worthlessness, to a great extent, of the former kind of piety, lies in its total lifelessness; of the latter, in its false vitality,—too often false, because it is not sought at the foot of the cross and at the throne of grace, where, through the Son alone, we may have access to the Father, and whence alone all truly spiritual life and action can proceed.

The Maronites, as members of the Church of Rome, who believe in its infallibility, receive fully all its doctrines and dogmas; but as a separate nation, the ecclesiastical regulation of their community is made in conformity with the canons of a provincial synod of their own, which was held in 1736, and is known as the Council of Lebanon. All its acts and matters had been prepared previously to the convention, and during its six sessions, which were held every morning and afternoon on the 30th of September, and on the 1st and 2d of October, they were read publicly in the chapel connected with the convent Luaiza, near Zûk Musbih, Kesrawan. Although strictly a Maronite affair, it was attended by the Maronite patriarch; fourteen Maronite metropolitans and bishops; two Syrian Catholic, and two Armenian Catholic metropolitans; the Maronite superior of the St Anthony monks, with the four directors; the Maronite superior of the St Isaiah monks, with the four directors;

the Maronite abbots of the convents; the missionaries of the following orders—Franciscans, Capuchins, barefoot Carmelitans, and Jesuits; many priests, theologians, deacons, and monks; and the Maronite sheikhs of Kesrawan and other parts of Mount Lebanon. The Papal legate, who was officially present, and stood in rank next to the patriarch, was the celebrated Assemani, himself a Maronite by birth. "The canons, decrees, and ordinances of the council were then unanimously received, commended, and subscribed by those who had a right to vote, and by others."* The members of the council then wrote letters to Clement XII., in which they gave in detail an account of all that had transpired; commend the zeal, wisdom, learning, and piety of the legate; and pray that all the proceedings of the council may be confirmed by a Papal bull.

The Acts of the Council of Lebanon are divided into four parts, treating of the following subjects:—The Catholic faith, including instruction, preaching, the copying and use of books, feasts and fasts, the invocation of saints and the honour due to relics and images; the sacraments, indulgences, church discipline, and the sins which it is the prerogative of the patriarch and bishops to absolve; the ecclesiastical organisation of the Maronite Church, and the duties and authority of its spiritual leaders; and the regulations of churches, schools, monks, monasteries, and monastic life. It will be thus seen that a large portion of the Acts is of a local character, in

* Council of Lebanon, p. 515.

which the internal organisation of the Maronite Church is settled. In the doctrinal part they implicitly follow the Latin councils, especially that of Trent, to which constant reference is made. To attempt an analysis of the Council of Lebanon, therefore, would be merely to reproduce the theology, and often the words of the Council of Trent. The Acts of the Council of Lebanon were printed in 1788, in a small quarto of above 500 pages; and they form a standard of high authority among the Maronites.

The bull of confirmation was written in 1741 by Benedict XIV. It contains a succinct history of the preliminary and actual proceedings of the council, an account of the difficulties raised in Rome on some points, and their solution, and a formal confirmation of its Acts, with some important reservations.* In reading this bull,

* The questions on which the cardinals and the members of the Propaganda made some difficulty, and the reservations referred to above, are mentioned in the last part of the bull. After the debated points had been studied by special committees, they were laid before the Pope in full meeting, who says:—

"The points stated to us in this meeting of our apostolic court were the following:—1. Whether it be certain that the Council of Lebanon was assembled canonically; 2. Whether the canonical decree of the council, which forbids the residence of nuns and monks in the same convent, shall continue in full force; 3. Whether the canonical decree which forbids the patriarch from receiving any fee for his distribution of holy chrism among the priests shall be confirmed; 4. Whether the canonical decree which treats of the residence of the Maronite bishops in their dioceses shall be confirmed, and what shall be said concerning the division and limitation of the dioceses, and the perpetuity of the episcopal relation to the diocese; 5. Whether it be necessary to pray the pontiff for an apostolic document confirmatory of the Council of Lebanon. The venerable

one is struck with the lofty pretension, "speaking great things," on the one hand, and the abject submission and servility on the other. In fact, this is exactly the relation which the two Churches hold to each other; for although this document was written more than a century ago, time has not changed the spirit of the one or the other. So that both in doctrine and spirit the Maronites

cardinals having duly considered these complicated points, gave their unanimous opinion as follows:—On the first point, that the Council of Lebanon has met canonically; on the second, that the decree which forbids the promiscuous residence of nuns and monks be confirmed; on the third, that the canonical decree be confirmed, and that his Holiness [the Pope] may deign to assign some other source of equivalent revenue to the patriarch; on the fourth, that the canonical decrees which treat of the perpetuity of the episcopal relation to the diocese, and of the division and limitation of the dioceses, be confirmed; on the fifth, that his Holiness may deign to confirm the council in an apostolic document. . . . .

"Wherefore we are inclined to answer their petitions, which are presented unto us in humility; and with the advice of our venerable brethren the cardinals of the holy Roman Church, we confirm by our apostolic authority in this bull the aforementioned Council of Lebanon, and all its decrees, ordinances, orders, and canons, aggregately and individually. To this authority we add the inviolable apostolic confirmation; provided this confirmation of ours does not militate against the ordinances of the Roman pontiffs our predecessors, and the decrees of the general councils which pertain to the rites and ceremonies of the various communities, whether generally or particularly; for these shall continue infrangible. The authority of the Society of the Propaganda shall also remain inviolable in the future as it has been heretofore; provided the said Society shall in every case first take the advice of ourselves and of the Roman pontiffs who shall succeed us. . . . . .

"Given at Rome, under the seal of the Fisherman, on the first day of September 1741, in the second year of our pontificate.

(Signed) "CARD. DOMINICUS BASIANUS."*

* Council of Lebanon, pp. 510-521.

should be regarded as the faithful children of the Roman Church, taught and swayed by it implicitly, and fully imbued throughout with all its essential characteristics. The same supercilious and dictatorial attitude which inflates the occupants of the so-called apostolic chair and the court of Rome, is assumed by the Maronite hierarchy in a regular line from superior to inferior, until the laity are reached by the lowest order of spiritual power.

This close subjection of the Maronite Church to the Papal authority is undoubtedly the work of that consummate policy for which the court of Rome has always been so distinguished, and which deserves a passing review. One of the earliest and most important agencies adopted for accomplishing this union was the friendly and patronising attitude which the popes assumed towards the Maronites, at a time when such a relation carried with it a mighty influence on this people. We have already seen* that in the time of the Crusaders, the Maronites were their allies, and that it was at that period of their history that they united with the Roman Church. Since then, and up to very recent times, the government of Syria—especially Mount Lebanon—has been relinquished by its masters to the highest bidders among the emeers and sheikhs of the country. Mount Lebanon was thus divided into several districts, apportioned to the chiefs of as many factions, who could maintain their position and authority only by a life of rapacity, violence, and bloodshed. It was the dark age of the most barbarous kind of feudalism.

* See p. 105, note.

to the evils and horrors of which were added the total indifference of the Government, if only its coffers were replenished from time to time by those who sought its aid and countenance in the contest for rivalry or predominance. On the other hand, the Papal court stood high in the rank of wealthy and influential potentates; and its sympathy and substantial aid must have been both cheering and beneficial to the poor but hardy mountaineers. The epistolary correspondence which was carried on, the pecuniary grants which came from Rome to the patriarch, and the early appointment of distinguished Maronites as consuls of Papal kingdoms,* were indeed causes which had no small influence in the production of this cordial union. Nor can we forget that, even at the present time, the Maronite people are considered by all as enjoying the special protection of France and Austria.

The books published by the *Propaganda de Fide* are another important means for maintaining the relationship between the Maronites and Rome. With an Arabic press in Rome, and competent men to conduct it, this society has been indefatigable in preparing and sending out books to the East, for strengthening the Romish element in the sects which have joined its communion. Learned works on moral theology, missals, and books of rituals and offices, breviaries and other books of devotion, catechisms, ranging in extent from the "Catechismus Romanus" in two volumes, to the smallest manual for juvenile instruction,

* Esh-Sheikh Nawfal el Khazin was the French Consul of Beyrout in 1736; Esh-Sheikh Ghandûr in 1788.

and some of the works of Francis Liguori, are a fair representation of the class of books which are issued from this press. As the Maronites read these books during a succession of generations, without having the opportunity or liberty to see others of a different character, it is not strange that they become sincerely attached to the doctrines inculcated in them. Moreover, this is the source from which the candidates for the priesthood obtain all their theological education, and the priests all the spiritual instruction which they impart to their flock. It is, however, difficult to estimate the immense influence which attaches to such an exclusive course of study. The mind, under such a discipline, and supplied with such aliment, inevitably receives that scholastic cast which formed a prominent feature in the theologians of the Middle Ages, so that in speaking with those of the educated clergy who have had no free intercourse with persons out of their own sect, one is apt to fancy himself in company with the raised spirit of some Thomist of the thirteenth century. Assuming that the principles of their text or devotional books are certainly correct, they build up an argument, almost each part of which has some fallacy. A long period of opposite treatment can alone emancipate minds whose fetters are so numerous and so strong.

The Jesuit College at Ain Tura, near the Dog River, and established so long ago as 1734, has also had its due share of influence. Conducted by learned members of the Order of Jesus, and being for a long time the best seminary of learning accessible to the Maronites and Greek Catholics,

it has always been well attended. The primary object of this institution is to rear faithful children for the Church of Rome. All its studies and regulations are, therefore, made to subserve this end; and the effect on the students is such as one might easily anticipate. The College of the Propaganda in Rome has also educated many young men for the priesthood, and some of the most learned among the Maronite clergy acquired their education there. When older priests and bishops have visited Rome, they were received with caresses such as Rome only knows how to bestow; and they returned, generally accompanied with suitable presents, to tell of the wonders and splendour of "the great city" and of its apostolic master. Such visits, imposing as they are in the view of simple mountaineers, and effectual in increasing their attachment and homage, are now, we believe, for obvious reasons, discouraged.

To the means employed by the Church of Rome for propagating its religion and keeping the Maronites and others in close union with itself, must be added the labours of its missionaries. In Syria, as elsewhere, the monachal system is the right arm of Popery. There is no city in that country, and hardly a respectable town, in which some order of European monks has not a permanent establishment. But Beyrout, being the most thriving place in Syria, and occupied by Protestant missionaries as their oldest and most important station, is, with its vicinity, the scene of their most extended labours. In

their convents and other establishments they always fit up chapels and schools, which form attractive points for diffusing instruction and influence. Small congregations are thus gathered around the monks, who dispense to them the instructions, and often the rites and sacraments, of the Romish religion. In this way it has come to pass that a few natives of this country are known by the name of Latins. Of all the orders of Papal monks, the Franciscans alone attempt to preach. This we believe they consider as one of the objects of their mission, for which they have a special dispensation from the Pope. Those of them, therefore, who have the gift of preaching, and have had the necessary education for the proper exercise of it, apply themselves to the study of the Arabic language, and are thus often able to make themselves understood from the pulpit. But the Arabic language is a very difficult one, and in order to be able to preach well in it, long years of hard study are necessary; so that the good monks often make sad work of it. Aside, however, from the matter of the language, their preaching generally does not amount to much more than theatrical declamation, which is more amusing than profitable to the more intelligent class of their hearers, though on the feelings of many it has a strong but transient effect.

It is, however, with the schools which they support that most of the attention of the missionaries is taken up. These they wisely believe to form a powerful element in the present and future religious history of Syria. Ac-

cordingly, the number and variety of schools sustained or taught by them give unmistakeable signs that in the prosecution of this design their best energies are expended on the education of the children and youth of the rising generation. The religious instruction, also, which they introduce into all such institutions shews how much value they set on this matter. But apart from the consideration that the doctrines of Rome thus instilled into the minds of the young are favourable to their designs in missionary labour, there is another powerful motive which enters into all their calculations, and affects all their policy. We allude to the spirit of competition and contest with Protestant missions, which from the earliest period of their history have supported a number of schools. By the opposition schools started by the monks, they hope to withdraw a number of pupils from Protestant instruction, to sow the seed before the enemy takes possession of the field, to remove from themselves the stigma of inactivity and idleness, and to receive the credit of being favourable to education. That this motive has a strong influence on the proceedings of the Papal missionaries, may be proved beyond all doubt by two facts. One is, that their operations in this respect have been extending in a line with the efforts of the Protestant missionaries as they advance from year to year; the other, that the Romish Church is opposed to the cause of education where there is no immediate purpose to call for it. It is well known that in Rome and in the States of the Church, the proportion of those who are able simply to read is very small,—that

it is smaller than in some of the other Papal kingdoms. The zeal displayed by them in Syria is to be attributed, therefore, in a great measure, if not wholly, to the advances which Protestantism is making on ground which they consider as their own. But while the schools of Protestant missions are generally of a better character, and for this reason are more highly valued by the people, the monks have far greater facilities for carrying on the work, and a much better prospect of success; because the religion of the parents of the pupils, and the influences which out of the school are brought to bear on them, are as adverse to the labours of the former as they are favourable to those of the latter. In connexion with all their convents they have one or more primary schools; others they hardly ever support. No instruction is given beyond reading, writing, and religion.* The higher kind of schools deserve a more particular account.

We have already mentioned the College of Ain Tura, situated a little above the Dog River, on the southern confines of Kesrawan. It was established in 1734 by the Jesuits; but it has been for a long number of years in the hands of the Lazarists. According to the original constitution of the college, it appears that it was established for the especial benefit of the Maronites, though scholars of other persuasions may be admitted, provided their number be not above one-fourth of the whole.* The scholars pay annually a sum of about one thousand eight hundred piastres, including all expenses except

* Council of Lebanon, p. 522.

clothing and books. The Shehab and Khazin families have each the privilege of sending two scholars to be educated free from the usual fees for board and tuition. The branches of instruction are,—Arabic grammar, the French, Italian, and Turkish languages, and some of the sciences, especially those which have a relation to the art of commerce. The college has now about eighty-five scholars, and seven teachers—two of whom are native Syrians; and the institution bears a good reputation. All the pupils, of whatever denomination they may be, are well instructed in the Romish religion, and are required to confess and to attend the daily services in the chapel.

The Lazarists have also an hospital and a large female school in connexion with their convent in Beyrout. The inmates of the convent, who teach the school and attend to the services of the hospital, are French Sisters of Charity. The number of pupils is very large, and amounts to between one and two hundred, if not more. The girls are instructed chiefly in reading, writing, and fine needle-work; and great pains are taken, in various ways, to impress the religion of Rome on their young and sensitive minds, and on their expanding sentiments, feelings, and habits. Education in this establishment is mostly, if not wholly, gratuitous. The convent itself is considered one of the finest edifices in Beyrout. Of late, and since Sidon was occupied by the American missionaries as one of their regular stations, two or three Sisters have been

sent to that place, and they have now a small female school there.*

The Jesuits have recently established a college in Kesrawan, very similar to that of Ain Tura, except that they have a theological class for candidates for the priesthood, who are instructed in Latin, theology, &c. In other respects the two institutions are of the same character. From the members of the theological class no fee whatever is required; but from all others, except perhaps privileged cases, a sum of about one thousand eight hundred piastres is annually received. The number of pupils in Ghazîr is about eighty. They have also large day-schools in Zahleh, where they have succeeded probably more than in any other place in bringing the people to adopt many of the Romish practices. In the chapel of their convent they preach occasionally, and they hear confession, and appoint "spiritual exercises" very much like those instituted by Ignatius Loyola, the founder of their order. These exercises are performed in this way,—the person leaves his home and his usual occupations, and retires to a cell in the convent, where, under the direction of the fathers, he spends a few days in austere practices, and in religious meditation and prayer. They are on very good terms of understanding with the

* These are the only establishments of the Lazarists in Northern Syria. Besides the Sisters of Charity, the number of priests is perhaps not more than seven or eight. Their labours are confined to their schools and hospital. They are all, we believe, French, and their funds are received from that country.

Greek Catholic and Maronite clergy of that place. In Beyrout they have a convent and chapel, a large boys' school, and a press. In the school they principally teach the French and Italian languages, the acquisition of which is greatly valued by the people of that city for commercial purposes, and as a means for introducing young men into European places of business. Their press is in a languid state, and when a book or pamphlet issues from it, which is but rarely, it is always of a character to serve the interests of the Roman Catholic Church.*

* The Jesuit missionaries had come to Syria in the earlier part of the last century, if not before; but for some cause or other they left the country. In 1836 they came again, and have now established themselves in the places mentioned above. In Southern Palestine they are found, we believe, only in Jerusalem. There is good reason to believe that their reappearance in Syria is with the design of contending with Protestant missions. The Jesuits display in this country all the wise policy, zeal, and activity for which their order is distinguished in Europe. Next to them in importance are the Franciscans. They have convents, chapels, and schools, in almost every important place from Jerusalem to Aleppo; and everywhere they are the firm supporters of Popery. It is around them, and by their instrumentality, that the few native Latins in the country are gathered. The monks of this order must number over a hundred. The Capuchins are few in Syria; and they live a quiet and retired life in their convents. The Carmelites are found only in their convent on Mount Carmel, which is so well known to all travellers on the coast of Syria as a comfortable resting-place. The monks keep a good table and comfortable bed-rooms for the accommodation of all travellers, without any reference to creed or sect; and though no pay is required for these services, every person on leaving the convent is expected to give something. In reference to the monks of all these orders it may be said, that as most of them are priests of the Church, they officiate and perform the rites of religion to all travelling and resident Europeans who belong to the Roman Catholic communion, and in this way they supply

In addition to all these agencies, by which Rome exercises so great influence on the Maronites, and hopes to bind them for ever to herself, she has a legate, who lives in a place built exclusively for his own use near Bkerke, the patriarchal residence, both being in the vicinity of Ain Tura. In rank the legate holds the next place after the patriarch. The most important part of his duties is to confer with the highest dignitaries of the Catholic sects on all points which bear on the interests of religion, to help in settling difficulties among the higher clergy, and to give detailed reports to head-quarters on all matters which it is important for the Pope or the Propaganda to know. While Rome is thus visibly represented to the Oriental Churches which are in communion with her, and while her influence is thus made to reach directly the highest men in them, she is kept well informed by the legate of the state of things, and of the changes which time and circumstances are ever accomplishing. And at the same time that this high functionary is attentive to the interests of his mission, the abbot and generally the oldest among the missionary monks are in constant intercourse with the native clergy, whom they advise, and to whom they represent matters in such a way as to lead

the place of secular clergy. Rome, indeed, owes its monks a heavy debt of gratitude for their many and important services in its cause at home, and especially in foreign lands. For full and elaborate statistics on this subject, from which the writer has received many important hints, the reader is referred to the *Missionary Herald* for 1845, p. 356. Most of the points wherein the Papal missionaries and their operations have advanced since that year are mentioned above.

them to take a course that shall be favourable to the Papal religion and to the interests of Roman power and authority.

But although the labours of the Jesuits, the Franciscans, and the Lazarists, whether in education or otherwise, are universally appreciated and applauded by the Maronites, their operations and success are watched with no small degree of jealousy. It is observed as a part of their policy that in strengthening their own they weaken the influence of the native clergy among their people. The attractions which they place before the people to induce them to attend their services and to confess to them, their introduction of spiritual exercises and other Romish practices, their interference in ecclesiastical affairs, their attempts at proselytism, and their success in leading some to take the name of native Latins, are clear indications that their labours are not to be attributed to pure and disinterested motives. Indeed, Rome, not satisfied with the work which she has already accomplished, is endeavouring to bring the Maronites in a body to a complete participation in all the ceremonies, rituals, and usages of the Latin Church. As an instance, we may refer to the fasts. These, according to the ancient usage of the Maronites, are very austere, yet they have been by Papal bulls formally relaxed to the degree which is observed by the Latins. But wherever a part of this policy has appeared, it has met with a sturdy opposition from the Maronite hierarchy; and all the means employed in order to the execution of this design have been indirectly com-

bated. In the matter of the fasts, though it is now well understood that they have been relaxed by Papal authority, and though the licence is of a very enticing character, very few, we believe, avail themselves of it, because it is not countenanced by the bishops. The discontent of the Maronite clergy at these proceedings has often been plainly heard; and at one time a petition to the apostolic see for a repression of this kind of interference on the part of its missionaries, was in course of preparation. It is not certain whether it was ever carried to Rome; but such a thing shews the feelings of the Maronite clergy on the subject.

The fact is, that notwithstanding all the influences which Rome has brought to bear on the Maronites for some centuries, there is still a latent spirit of independence among this people, which the encroachments of her missionaries is now beginning to evoke, and which may one day lead to a complete revolt from its authority, if not to a general reformation of the whole body. They are proud of their distinct national origin, and of the history of their brave ancestors. There are, indeed, traits of physiognomy which distinguish them from the other inhabitants of Syria, and which, aside from historical evidence, point them out as the relic of an ancient and distinct people. Nor are they ignorant of the honours and privileges of the communal and ecclesiastical independence which to a considerable extent they enjoy. Though good subjects of the Porte, their governor is always appointed from the number of their emeers. Their sheikhs, too,

still retain some influence and power, and much of that natural respect which attaches to the members of old and distinguished families. Their communal organisation is therefore a kind of confederacy embracing the larger part of the sect, which, while it submits to the constituted authorities, is governed by one of its own communion, and by the ancestors of whom it was governed in the latter part of the feudal times.* As to their religious independence, they retain their ancient forms and rituals of divine service, and their ancient ecclesiastical polity, the office-bearers being always and without any exception native Maronites, and who by rule can be ordained only by their own ecclesiastical body.† Their priests and monks are not allowed to enter into any of the European or Latin monastic orders;‡ nor are the members of the sect permitted to receive the rite of confirmation unless from the hands of a Maronite bishop and according to the Maronite rituals.§ The Syriac is enjoined by them to be the ecclesiastical language in all their services, and much stress is laid on its being taught in all their schools, and on their priests being well educated in it—at least well enough to be able to read it fluently in officiating.‖ To their ancient forms of reli-

* The Maronites have three families of *sheikhs*, viz., El-Kházin, H'baish, and El-Dehdáh. Their *emeers* of the Shehab and Abi el-Lem'a families adopted their religion in the latter part of the last century—the first being of Moslem, and the second of Druze origin. Both are now good Maronites. The other branch of the Shehab reside in Hasbeiya and Rasheiya, and profess the Moslem religion.

† Council of Lebanon, p. 451.

‡ Ibid., pp. 487, 494.

§ Ibid., p. 493.

‖ Ibid., p. 193.

gious service—which, however, had been modelled after the Latin usage to a certain extent, previously to the times of the Council of Lebanon—they hold very tenaciously, as a distinctive sign of their nationality. Great, then, as is their present subjection to Rome, it is highly probable that were it not for the protection of France, and other considerations of a like character, they would break the bonds which unite them to her, and assume that degree of total independence for which the designs and encroachments of the Papal emissaries have compelled them to contend.

The independence, however, for which the Maronite hierarchy is struggling is only an outward or ecclesiastical liberty, which concerns not the faith, but the integral polity of their community. They have gone too far in adopting the apostate Christianity of Rome to be able to recede and take the ground of a separate theology; all the obnoxious doctrines of the schoolmen having been thoroughly interwoven with all their ideas of religion and incorporated into all their books and services of divine worship. While, therefore, they may succeed in overthrowing the yoke of ecclesiastical bondage, it is another and much more difficult task to expunge the doctrinal errors into which they have been gradually but effectually drawn. Nor does it at all appear that a reformation in doctrine is thought of by the Maronites. Since Protestantism has made its appearance in Syria, and though attended as it has been by all the means which ensure for it a clear understanding of its evangelical character and a

respectful hearing among the Oriental Churches, it has always been viewed by them only as a formidable opponent, whose aggressions must be opposed with prompt, constant, and vigorous action. If a movement towards Protestantism exists among the more intelligent laics of the Maronites, it is probably prompted not so much by an attachment to the saving doctrines of the gospel as by a desire for liberty from the yoke of Rome and of their own hierarchy. It is not improbable, therefore, that the clergy, by making certain concessions, will adjust the difficulty and retain the discontented members. From present indications there cannot be much hope; and it is certainly beyond the ken of man to foresee the particular way in which the gospel is to reach the Maronite Church, and bring it to the simplicity of the truth as it is in Jesus.

The Maronites have but one patriarch, who is called "the Patriarch of Antioch and all the East." Among patriarchs he holds the third rank,—the first, after the Roman pontiff, being Constantinople; the second, Alexandria; the third, Antioch; and the fourth, Jerusalem.* He is elected in a solemn conclave of all the metropolitans and bishops, almost always from among themselves, by vote,—two-thirds of the ballots being necessary to make the election valid. After the election is made, the new patriarch sends a confession of his faith to the Pope, and the bishops also write, informing him of the subject of their choice, and praying for a bull of confirmation of

* Lateran Council, c. 5. So Council of Lebanon, p. 385.

their proceedings. With the bull of confirmation the Pope sends a certain sacerdotal vestment called a breast-plate—the *emophorion* of the Greeks—which the patriarch puts on on solemn occasions and great feasts. Some of his prerogatives are the following:—The cross may be carried before him, unless he be in Rome or some other place where the Roman pontiff, or a nuncio with his full powers, is present; he may put on all the pontifical robes and ornaments, and may ride a white stallion, with golden bridle and stirrups; he may judge in all cases of disagreement among his bishops and clergy; he may convene a council of his metropolitans and bishops, and preside in it; he may exercise discipline on the bishops, but cannot depose from the office unless an order to that effect shall come from the Pope; he alone is able to absolve penitents from the sin of heresy, and to allow marriage within the forbidden degrees of consanguinity; he may appoint new feasts and fasts and collects of prayer; and, lastly, he may modify the rituals of the Church, provided the substance remains unaltered. It is to be understood, however, that in all important matters he is to take the counsel and advice of his bishops, and in some cases he is to refer to Rome for instructions. The most important part of his duties is to attend to the ecclesiastical affairs of his see, to consecrate metropolitans and bishops, and to have a general supervision of the spiritual state of his flock. Every ten years he is bound to send a legate to Rome, with a full report on the state of the Maronite Church. It is understood that he may interfere in all

civil cases where the interests of his people are concerned; but this he can do only among themselves, and with the Maronite governor. With the government directly he has hardly anything official to do; in this matter differing considerably from the Greek and Greek Catholic patriarchs, who are recognised as the civil heads of their community, as they are the spiritual heads of their Church.*

The see of the Maronite patriarch is divided into about ten dioceses, over each of which there is a metropolitan or bishop. The metropolitan is now simply a rank of honour, the prerogatives being vested in the patriarch. Besides these ten bishops, there are others who have no dioceses, and who are usually employed in the service of the patriarch, or as presidents of colleges, &c. The patriarch, with two or more bishops, can alone consecrate bishops, though, on necessary occasions, three bishops can perform the consecration. No bishop is allowed to change his diocese, or leave it for any considerable length of time, without special necessity, or even to officiate in the diocese of another bishop except by his express permission. The bishop is generally elected by the patriarch, though he is bound in this matter to take the advice and consent of the clergy and chief laity of the diocese; when *they* elect,

* Council of Lebanon, part iii., c. 6, On the Most Reverend Lord the Patriarch.—The Maronite patriarch resides now chiefly in Bkerke, in the vicinity of the Dog River, formerly a patriarchal convent. His revenues, which are derived from the landed property belonging to certain convents, from the tithes which he receives from the clergy and laity of his see, and from masses, &c., amount, it is said, to between £2000 and £3000 of English money.

it is in his power to confirm or reject their choice, provided he is supported in the latter case by the concurrence of his bishops. The bishop elect is required to possess the following qualifications:—He must be of legitimate birth, and must have led throughout a blameless life; learned, and competent for the exercise of the duties of his office; of an age not less than thirty years; and should have passed at least six months in the order of priesthood. All these points are ascertained by a committee appointed by the patriarch, composed of his own vicar and of two bishops, who forward to him a written report on the result of their investigations. Simony is strictly prohibited, under the penalty of loss of office to all those who have any hand in its commission; but the new bishop may give a sum not exceeding one-fourth of the income from the diocese over which he is consecrated, and of which one-half goes to the patriarch, and the other to his deacons and servants. It is the duty of the bishop to exercise all vigilance in the supervision of his diocese and clergy, and to do his utmost in adjusting difficulties among his people; and he has the competent authority to exercise discipline on all offenders, both clerical and laic. The guilty priest cannot appeal from the court of investigation held by his bishop until he shall have received his sentence; he may then appeal, if he desires, to the patriarch. The bishops, however, are enjoined to cherish all charity, gentleness, and moderation, in conducting judicial cases, and in exercising discipline. In their own case, they may receive discipline at the hands of the patriarch,

provided the evidence of the accusation be duly investigated by a court of bishops. If the accused is found guilty of a serious crime, the patriarch may suspend him from performing the functions of his office, and put him under gentle arrest, while the case is referred to Rome; the Pope alone possessing the authority to depose a bishop.*

Every bishop at the time of his consecration is required to subscribe to the following covenant:—"I believe and hold that our Lord God and Redeemer, Jesus Christ, has appointed the apostle Peter to be His vicar, and has constituted him the head and superintendent of His whole Church, and that St Peter established the patriarchal chair first in the great city of Antioch, and then removed it to Rome, the mother of all cities, where he received his martyrdom; hence Rome has been called the mother of all the Churches and Christians in Christendom. Nor has the succession of the Roman pontiffs ever been interrupted down to the present high pontiff, the father of fathers and the bishop of bishops, our Lord Pope ——. In the same manner has the succession of the Antiochal chair extended through a regular line to the Holy Father who rules over us at this day, our Lord ——. I therefore confess and promise before God and His precious body, the righteous angels and this holy assembly, that I shall hold myself subject to them both; that I shall obey the orders of them and of their successors with the heart and mouth; that I shall not con-

* Council of Lebanon, part iii., c. 4, On Bishops and Metropolitans.

sent, either in action or will, to their death or disgrace; that I shall not despise their dignity and authority; that I shall not violate their commands; but that I shall regard them with all honour and veneration, aid their legates, and receive what they receive, and reject what they reject. I shall honour and submit myself to the patriarch our revered Lord, provided he shall maintain the orthodox Catholic faith, and honour the most holy Roman pontiff as his superior, master, and father, and observe his ordinances and commands as he himself swore and promised at the time of his consecration, in these words, 'Finally, I promise now and henceforth to honour and obey the head of the prelates of the apostolic see, who may be canonically elected; and I submit to his law and commands, as even our fathers did, who by grace have preceded us in this holy Antiochal chair. I shall receive with love and honour his legates and decrees; nor shall I ever consent to anything that shall harm his person or dignity. I shall do my utmost for the peace and establishment of the whole Church of God, and in the fulfilment of my present promises and confession.'" *

The Maronite Church has several grades of the priestly office. The highest among them is the episcopal priest.

* Council of Lebanon, pp. 390, 391.—The income of bishops is derived from the following sources: landed property, generally in connexion with convents belonging to the diocesan episcopate; masses, &c.; and a part of the patriarchal tithes. These tithes are two piastres per head, the bishop, however, paying the patriarch a stipulated sum, while the surplus goes to him. On a general average, the income of a bishop is said to be about twenty thousand piastres per annum.

His special duty is to aid the bishop in the spiritual supervision of the diocese, and in hearing cases which are brought before the episcopal court. He may ordain readers, singers, and exorcists; he may wear the mitre and carry two crosses, but not in the presence of the bishop, unless he is permitted by him to do so. The Berdote is a priest who visits the churches and clergy on the part of the bishop, and reports to him in detail on the state of the diocese. He cannot wear the mitre, nor carry more than one cross. Both the episcopal priest and the Berdote may consecrate chapels, fonts for baptism, and altars, and they may anoint the baptized with chrism.

The lowest grade in the order of priesthood is the common priest, who bears, in the Arabic language, the Syriac name corresponding to the Greek *presbyteros* and to the English *elder*. There are two kinds of common priests, —the monastic and the parochial. The former are always unmarried men, and generally reside in convents; and without the express permission of the bishop cannot hear confession, or officiate in a parish church, except in cases of the utmost necessity. The duties of the parochial clergy, or parish priests, are to read prayers in the church, say mass, baptize, hear confession, give the communion, ratify espousals, marry, visit the sick, and administer extreme unction. It is also their duty to study spiritual books, and to instruct the old and young in the doctrines of the Church. Every parish priest ought to register in a book the names of the baptized, the confirmed, the

espoused, the married, and the deceased among his flock. All difficulties and quarrels between his people he should endeavour to heal by spiritual instruction and friendly interposition. He should see that the church and altar are kept clean, and that the sacred vessels and vestments are properly taken care of. It often devolves on him to collect the tithes and give them to the bishop or his agent. All cases of open profligacy in impenitent persons he should lay before the bishop, in order that they may receive discipline, or be restored to the communion of the Church. According to the constitution of their Church, the priests cannot leave their parishes without a written permission from the bishop; such permission, however, can only extend under ordinary circumstances to a period of two months. In all cases, it is the duty of the absent priest to find another to supply his place.

The parish priests are almost always married men; but if after ordination a priest should lose his wife by death, he cannot marry again. They are always elected by the members of the parish, or at least their full consent is taken before the bishop can elect or send them a priest. Some prominent member among themselves is generally the subject of their choice, who, after passing some time, more or less, in study, is ordained by the bishop, and settles among the people of his native town or village. As by far the greater number of them possess some property, they are allowed to cultivate it, and thus obtain a large part of their living from it. In addition to this source of income, they are paid by their parishioners for

masses, baptisms, marriages, &c. When the priest has little or no property, they agree to give him a specified amount of their produce, as wheat and oil at the harvest season of each article, or a certain sum of money, if they do not happen to be agriculturists. When the parish is very small or poor, the patriarch sometimes allows the priest a moderate annual sum. These provisions being in general regularly made, the priests, and indeed all other members of the clerical order, are not allowed to trade or engage in any work as a means of living.*

The Maronites have three orders of monks. The convents and cenobia are about seventy in number, are well endowed, and contain above one thousand monks and five hundred nuns.† Some of the convents are under the supervision of the patriarch, and others under the bishops, though each convent has its superior, and each order its superior-general. The monks, by the rules of their order, are not allowed to smoke or eat meat. The latter, however, is permitted in case of sickness, by the order of the physician and the consent of the superior. In making long journeys the bishop may give the same permission, provided they shall not indulge in it on the days in which its use is forbidden by the canons of the Church. Much stress is laid on the nunneries being built at a distance from the convents; and no nun or woman is allowed to

* Council of Lebanon, part iii., c. 3, On Priests.

† These numbers are stated on the authority of an elaborate statistical article on the Maronites in the *Missionary Herald*, September 1845, to which the writer is much indebted.

enter a convent, nor a monk to enter a nunnery, except on occasions of great necessity, and with strict limitation. The monks are employed in their prayers, and in various occupations of industry; the lay brothers tilling the lands of the convents, making shoes, weaving, begging, &c.; and the priests applying themselves to study, copying books, and other matters befitting the dignity of their office. The nuns are taught to read and sew. Both the monks and nuns vow the three conditions of a monastic life, namely, chastity, poverty, and obedience; and taken as a whole, both are extremely ignorant and bigoted.*

The two great and fatal errors which the Word of God particularly condemns in Romanism, and to which its other errors, many as they are, may be easily and logically traced, are the idolatry which pervades its divine worship, and the mutilation of the doctrine of redemption by its theologians. God and the Saviour are the two most important words in Christianity, and Rome has subverted, so far as its power extends, some of the most essential ideas which man in his relation to God and the Saviour needs to know. It has exalted humanity to the throne of the Most High, and it has enjoined the worship which belongs to the Creator alone to be offered to the creature also. With equal impiety it has displaced the Saviour from the cross and from the right hand of God, and it points the world to another way of pardon, and another way of access to the Father. In fact, Rome, in raising a Christianity of

* Council of Lebanon, part iv., c. 2, On Convents and Monks; and c. 3, On Nuns.

its own, has had to demolish a large and essential part of the foundation and fabric of the genuine Christian temple. Nor is this language too strong or exaggerated: it is the verdict which gathers slowly but irresistibly in the mind of every one who patiently studies the Word of God and the teaching of Romanism. The very brief evidence of this sad fact which can here be given, will be taken from the same books as Romanism has given to the Maronites.

On the first point, we shall pass by the exalted rank which the pretended Vicar of God on earth has assumed, the power of forgiving sin, and the worship of angels, saints, and images. We shall take one particular only, which, however, is one of the highest developments of Papal idolatry, and which has been justly called by Protestants *Mariolatry*. This is not the place to take notice of the distinctions of the schoolmen, who have assigned to the mother of our Saviour a kind of worship that stands in rank intermediate between the *latria* which belongs to God alone, and the *dulia* which belongs to the saints. Whether this *hyperdulia* is at all allowable according to the theology of the Bible, the reader will be able to judge for himself from the words which are used as expressive of it.

Bellarmine has given the creed of the Roman Church in reference to the Virgin as follows:—"The grace of God effects in the soul three distinct operations,—namely, it effaces sin, which, like filth, pollutes the soul; it gives the soul itself divers gifts and virtues; and, lastly, it

grants it power to do meritorious actions, which are acceptable before God. Now, the Virgin is full of grace, because, in reference to the first operation, she was at no time contaminated by the guilt of sin, whether original or actual, mortal or venial; in reference to the second operation, she is possessed of all the virtues and gifts of the Holy Spirit in a very supreme degree; and in reference to the third, she has done acts very acceptable to God, extremely pleasing to Him, and so meritorious that she has been accounted worthy to be elevated both in soul and body above all the ranks of angels."*

The Church of Rome, not satisfied with having appointed three times every day, and one day in every week, for the devotions of its children to Mary, has consecrated for this same purpose a whole month in every year:—"And inasmuch as in presents the best is offered, so the servants of Mary have chosen the best month in the year and consecrated it to her honour,—the month of May, which by the sweetness of its flowers calls to crown the Queen of heaven with superior acts of virtue."† For the benefit of the Maronites and the other Oriental Churches which have joined the Romish communion, the Propaganda has issued a book in Arabic on the subject, with the title of the "Month of Mary." It is composed of spiritual meditations, legends of certain miracles of the Virgin, and forms of prayer to her.

* A Full Explanation of the Christian Doctrine, Rome, A.D. 1770, p. 157.

† Month of Mary, p. 5.

The following is a specimen:—"If thou wouldest flee from sin, worship with true devotion the Virgin Mary, because, in an extraordinary manner, she at one time preserved a youth of Messina from falling into sin. This youth, though sincerely devoted to the Virgin in her brotherhood, was at one time in great danger of losing the benefits of his devotion; for the devil prompted a bad woman to tempt him into sin. One day she found him alone, and availing herself of the opportunity she did her utmost to deprive him of his chastity. But as the pious youth found himself in this great danger, and had no protector left but Mary, he took refuge in her, and offered the following short prayer:—'Most holy Virgin, aid me, and leave me not in this extremity.' As he said these words, he at once experienced the effects of her protection; for that bad woman was transformed in his sight into a most ugly apparition,—her face became terrible, her hair like serpents, and she appeared to him as an infernal beast from hell; so that looking upon her was a cause of fear and disgust rather than desire. . . . .

"When thou art beset by a temptation, take thy beads and kiss them, at the same time praying for the help of Mary, in order that she may grant thee the grace of victory over temptation.

"*Prayer:* O Lady, save me from mortal sin!"*

It may not be known to many of our readers that the Roman Church has introduced into her divine service a litany which is chanted in honour of the Virgin. This

* Month of Mary, p. 34.

also it has given to the Maronites, who use it very frequently, and the following is a translation made from the Arabic :—

"Kyrie 'leison ! *
Christe 'leison ! †
Kyrie 'leison !
O Lord Jesus Christ ! *R.* Hear us !
O Lord Jesus Christ ! *R.* Answer us !
O God, the heavenly Father !
O Son of God, the Saviour of [the world !
O God, the Holy Spirit !
O Holy Trinity, one God ! } *R.* Have mercy on us !
O Saint Mary !
O Saint, the Mother of God !
O Saint, the Virgin of virgins !
O Mother of our Lord Jesus [Christ !
O Mother of the Divine Grace !
O Mother Holy !
O Mother Chaste !
O Mother Immaculate !
O Mother without Blemish !
O Mother Beloved !
O Mother Wonderful !
O Mother of the Creator !
O Mother of the Saviour !
O Virgin Wise ! } *R.* Pray for us !

* "Lord, have mercy !" † "Christ, have mercy !"

O Virgin Honoured!
O Virgin Commended!
O Virgin Mighty!
O Virgin Compassionate!
O Virgin Faithful!
O Mirror of Justice!
O Throne of Wisdom!
O Cause of our Joy!
O Vessel Spiritual!
O Vessel Honoured!
O Vessel of Superior Devotion!
O Mystic Rose!
O Cedar of Lebanon!
O Tower of David!
O Tower of Ebony!
O House of Gold!
O Ark of the Covenant!
O Door of Heaven!
O Morning Star!
O Health of the Sick!
O Refuge of Sinners!
O Comforter of the Afflicted!
O Aid of the Christians!
O Queen of Angels!
O Queen of Patriarchs!
O Queen of Prophets!
O Queen of Apostles!
O Queen of Martyrs!
O Queen of Confessors!

R. Pray for us!

O Queen of Virgins!
O Queen of all Saints! } *R.* Pray for us!
O Queen of Heaven and Earth!

O Lamb of God, who taketh away the sins of the world! } *R.* Hear us!

O Lamb of God, who taketh away the sins of the world! } *R.* Answer us!

O Lamb of God, who taketh away the sins of the world! } *R.* Have mercy on us!

Kyrie 'leison!

"Under the shelter of thy protection we take refuge, O Mother of God. Neglect not our prayers in the time of our need of thee; but save us from all dangers, O glorious and blessed Virgin!

"*V.* Pray for us, O holy Mother of God!

"*R.* That we may be worthy of the promises of Christ.

"*V.* Lord, hear my prayer!

"*R.* And let my cry come up unto Thee.

"*V.* May the departed souls of believers have rest!

"*R.* In the mercy of God, and in peace: Amen!"

The following prayers will also give an accurate idea of the attitude which Romanism holds to the Virgin, and of the kind of worship which its followers pay to her:—

"O holy Virgin, do thou extend the cover of thy ready protection over thy servant; still, O pure one, the tumult of vain thoughts; and raise up my troubled soul, which is ready to perish. For I have known that from thee I may obtain salvation. Thou [Mary] alone art able to do whatever is pleasing to thee; and thou alone art the hope

of those who have no hope, and a ready help to those who have no help. O thou who hast given birth to Jesus the fountain of life, heal my infirm soul, and grant me an humble mind and overflowing tears, whereby I may wash away the guilt of my transgressions. . . . ." *

"Peace to thee, O Queen of Mercy and Compassion! Peace to thee, O thou who art our life, our delight, and our hope! To thee, we, the exiled children of Eve, cry, and towards thee we sigh, lamenting and weeping in this valley—the valley of tears. Hear us, O our advocate, and incline thy compassionate look toward us; and after this period of exile, shew us Jesus, the fruit of thy blessed womb, O Virgin Mary, the merciful, the compassionate, the sweet, the delightful!" †

Every good Christian is taught, upon leaving his bed in the morning, to cross himself, and repeat the following supererogatory prayer:—"O Jesus, Mary, and St Joseph, I commit my heart and soul to you!" ‡

The second great and equally fundamental error of the Roman Church is the perversion of the scheme of salvation as revealed in the Word of God. According to this Divine authority, all satisfaction demanded by the broken law and by the justice of God was amply and freely made by the Redeemer, when He offered Himself a sacrifice for sin on the cross. With equal clearness does it reject every other name and every other way, however honourable or exalted, by which men would be saved; nor does it allow

* Prayer after sunset. † Spiritual Meditations, &c., p. 173.
‡ Ibid., p. 1.

any admixture with the merits of Christ as a ground of justification, under the penalty of a total exclusion from the benefits of His death and work of redemption.* In fact, there is in the Bible an overwhelming amount of evidence against the idea of human merit, or of justification, whether wholly or partially, by good works. At the same time, the evidence is no less decisive that the salvation of the world, originating in the love and mercy of God, so far as it is the way of eternal life, was fully accomplished and is wholly concentrated in the humiliation and passion of our Saviour. In emblematical language, Christ alone is the door, by whom if any man enter in, he shall be saved.† He alone is the way, the truth, and the life; and no man cometh unto the Father but by Him.‡ He it is that giveth unto him that is athirst of the fountain of the water of life freely.§ He also it is that openeth, and no man shutteth; and shutteth, and no man openeth.‖ Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved:¶ nor can any man lay other foundation than that is laid, which is Jesus Christ.** Finally, a curse is pronounced on every one, though an angel from heaven, who dares preach any other gospel or any other way of salvation.††

Justification by faith alone, and the doctrines which are involved in it, form the essence of Christianity; and the perishing sinner, in order to be saved, needs to know them

* Gal. v. 2. † John x. 9. ‡ John xiv. 6. § Rev. xxi. 6.
‖ Rev. iii. 7. ¶ Acts iv. 12. ** 1 Cor. iii. 11. †† Gal. i. 8.

in all their Divine truth and integrity. But the Romish Church, with a most strange and inexplicable infatuation, has had the audacity to pervert them, and thus mutilate the great plan of redemption, which is at once the wisdom of God and the power of God unto salvation. This it has done in three distinct ways. The first is by awarding merit to good works,—a merit by which man comes to deserve the reward of immortal glory.* The second is the doctrine of satisfaction. By this is meant that the three ordinary good works—fasting, prayer, and alms—all voluntary penances, and all trials patiently endured, are possessed of an efficacy to satisfy the justice of God.† According to the theology of Rome, eternal punishment in hell, which is the due wages of sin, is, through the mercy of God and the efficacy of the redemption of Christ, commuted by temporal punishment in this world;‡ or, as it is differently expressed, the penalty of sin is remitted, but its *guilt* must be satisfied either in this life or in purgatory, or in both, by what is called temporal punishment.§ In the sacrament of penance, the priest remits the penalty of mortal sin; but for the satisfaction of its guilt, and of the penalty and guilt of venial sin, he imposes on the penitent certain rules of penance, the severity of which should always bear a fair proportion to the magnitude

* Catechismus Romanus, ex Decreto Concilii Tridentini, part ii., c. v., q. 71. † Ibid., part ii., c. v., q. 63, 75.

‡ Bellarmine on the Christian Doctrine, p. 311.

§ Cat. Rom., part ii., c. v., q. 65.

and number of the sins of the person who confesses.* The doctrine of purgatory is founded on this distinction in punishment,—eternal punishment being remitted by the priest, the Christian has to pass through the fires of that dread region, in order to finish there the punishment which he had imperfectly borne in this world.† The third way in which the gospel plan of redemption is subverted by the schoolmen is, that the merits of those who are in a state of grace, whether they be in heaven or on earth, may be applied to the needy, and thus procure for them the remission of sin,—that is, its temporal penalty.‡

This last doctrine is clearly stated in the following words:—"Our Lord and Redeemer Jesus Christ has left in His militant Church an infinitely overflowing treasure of the merits of His all-sufficient propitiation, which he offered unto God the Father by, His passion, for all men. To this precious treasure He has been pleased to add the merits of our Lady the Virgin, and the merits of all the saints. Nor has God permitted that this treasure continue laid up in a napkin, or hid in a field, but He has committed its distribution to the master of the keys, the apostle Peter, to his successors and vicars on earth, to the other heads of the Church, and to all those who have the apostolic succession, over the believers who penitently and

* Cat. Rom., part ii., c. v., q. 73.

† Directions for Confession and Communion, p. 44.

‡ Cat. Rom., part ii., c. v., q. 76.

sincerely confess their sins. By this power they remit the whole or a part of the temporal punishment, according as the heads of the Church see fit in reference to time and place. . . . . ."*

According to this monstrous error, Christ did not die for all sins and for all the penalty of sin, and yet they plead His merits and the merits of the saints, and even of the sinner himself, for their remission. Nor are the forced distinctions between sins and between the forms of the penalty of sin, always recognised, as evidenced in the following words in the absolution:—"May the passion of our Lord Jesus Christ, the merits of the blessed and perpetual Virgin, the merits of all the saints, and all the good works which thou dost perform, and the hardships which thou dost suffer, be unto thee for forgiveness of sin, for increase of grace, and for a reward of eternal life. Amen."†

Nor are these fatal delusions confined to schools, books, and priests, for they are brought before the common people in various ways, and thus mislead them on a matter in which, of all others, they need the most truthful instruction. Here, for instance, is a prayer of St Gonzaga to the Virgin, which the Maronite laity are taught to use:—"O my Lady, most holy Virgin, I commit myself, soul and body, to thy blessed protection

* Council of Lebanon, part ii., c. vii., On Indulgences.

† Breviary, p. 269.—This part of the absolution is not essential to the efficacy of the sacrament, but it may be used at the option of the priest, and certainly conveys sound Papal doctrine. Antoine: Moral Theology; on the Sacrament of Penance.

and mercy, now, all the days of my life, and at the hour of my death. I place also my hope, tribulation, poverty, life, and end in thy hands; so that, through thy intercessions and merits, all my works shall be directed and regulated aright, according to thy will, and that of thy dear Son. Amen." *

Oh, for how much has Rome to answer at the last day!

* Spiritual Meditations, &c., p. 166.

PART II.

MOHAMMEDANISM AND ITS SECTS.

MOHAMMEDANISM.

MOHAMMED, the founder of the religion which bears his name, was born on Monday, the 20th of April, A.D. 571. The family from which he was descended was considered the most illustrious in the tribe of Koreish. There were two branches of this tribe, of which Hashem was the most distinguished; and it was to Beni Hashem that the guardianship of the Caaba, a famous temple in Mecca, which contained statues of all the gods worshipped by the idolaters of Arabia, was entrusted. His father's name was Abdallah, and his mother's Âmina. Both were so distinguished for beauty and grace, that, according to Mohammedan historians, on the night of their nuptials one hundred virgins were broken-hearted, and either died or renounced for ever the felicities of matrimony. According to the same authorities, the conception of the future prophet was announced by the cattle of Koreish, who proclaimed the fact in spoken language. The beasts of the East also communicated the news to those of the West, while a voice was heard in the heavens proclaiming the advent of the illustrious personage. At the time of his birth, a flood of light filled all the expanse which lay between the East and West, so that his mother, the beautiful Âmina, avowed that the cities and palaces of

Greece were discovered to her sight. She then saw her child kneeling, and heard him say distinctly, "God is one, and I am His apostle." *

The death of Mohammed's father, Abdallah, when he was only five years old, threw him upon the patronage of his grandfather, Abdul Muttalib, who was the guardian of the Caaba; and he too dying soon after, it fell to his uncle, who inherited the high office, to undertake the care of the orphan.

The youth of the future prophet was spent in the caravans of his uncle, that he might learn the business of trade, which was then the chief occupation of the inhabitants of Mecca. His patrimony, which consisted only of five camels and a female slave, being too insignificant to enable him to carry on business on his own account, he became the factor of a rich widow. Three years were spent in the caravans of Khadija, and at the expiration of that time, in the twenty-fifth year of his age, he received her hand and fortune in marriage. For the following fifteen years we have no satisfactory accounts as to how Mohammed was employed. He probably continued his former business of trade, either directly or through his slaves.

In his fortieth year he professed that he had had several interviews with the angel Gabriel in a solitary cave, who had brought him a Divine commission for proclaiming the

* Many similar events of a portentous character are recorded by Mohammedan historians; but not being well authenticated, they are therefore rejected by sober and learned doctors of the Islam faith.

unity of God against all the idolaters of the world. This double idea of God's unity and of his mission to preach it, was, and still is, the great foundation of his religion. Brought up amidst the Arabian idolatry, which was revolting to the vigorous mind and strong passions with which Mohammed was endowed, and evidently well acquainted with the degenerate Christianity of his times, and with the false religions which overran the world, and which were represented in the great mart of Arabia, he gave out that his mission was to preach to all the unity of God, in the strictest sense of the word. To give some degree of plausibility to his claims, he alleged the fact, that he only preached the same religion of *Islam* (resignation) which had been revealed to Adam, and Noah, and Abraham, and Moses, and Jesus; with this qualification, however, that, as his religion was the last one, and was more clearly developed than those which preceded it, it had abrogated them all, and that, as he was the last prophet to whom this power was delegated, he was greater than all the prophets who had gone before him.

The first convert to the new faith was Khadija, Mohammed's faithful wife. Zeid his slave, Ali his cousin, and Abu Bekr his friend, were soon won over; and through the influence of the latter, ten others embraced the new religion. In the fourth year of his pretended mission, he began publicly to propagate his doctrines. These were at first met with ridicule. The man whom the people of Mecca had known as a boy, and then as a youth actively engaged in the ordinary business of trade,

settling into the usual occupations of life, they could not believe to be in his right senses when he suddenly announced the surprising fact that God had commissioned him to subvert all the religions of the world, and institute one so diametrically opposite to the idolatry of Arabia. But if the sarcasms and taunts of the multitude did not give way before his eloquent harangues on the truth of his doctrines, and on the awful doom which awaits those who disbelieve it; neither was he, on the other hand, daunted or discouraged by this formidable array of opposition.

As Mohammed, however, persisted in alleging the truthfulness of his claims, and as the discourses which he delivered with impassioned but natural eloquence, and which ultimately were collected and now form the Koran, were not void of sense, his opponents turned to combat him on his own ground of reason. "If you are a prophet," said they, "like Moses and Jesus, let us see you perform the miracles which they performed." The challenge was certainly a very fair one, especially as Mohammed in the Koran repeatedly attests the genuineness of the miracles which were performed by the prophets, and lays much stress upon the decisive testimony which they gave to the credibility of revelation; but throughout all its rich and exaggerated language, he never claims to have done one thing which may be called miraculous, and with the object of substantiating his claims, which, in this connexion, is the true end of a miracle. He seemed to rest his cause more on the internal and resistless force of truth, which

he supposed or believed he was preaching, and on the inimitable style with which he believed it was clothed. "If ye doubt," says one of the earlier chapters in the Koran, "the revelation which we have made to our servant, produce a chapter that shall be like it." We shall see hereafter what the Mohammedan doctors say on this important subject. The miraculous transportation of Mohammed from the Mosque El Haram in Mecca to the Mosque El Aksa in Jerusalem, in one night, has indeed the explicit declaration and authority of the Koran;* but the pre-

* The Koran simply says that Mohammed was transported during the night from Mecca to Jerusalem; but on the authority of tradition, the Mohammedans believe that he was carried by Gabriel to the seven heavens. So far all are agreed; but in the details of that nocturnal journey, the traditions differ very materially from each other; and as it is our object to give a fair statement of the case rather than to gratify the curiosity of the reader with fables which even the sober Moslems regard as such, it is but just that we present what they consider as the best authenticated account of the matter. This the learned believe to be contained in the tradition ascribed to Anas. It is, in his language, as follows:—"The apostle said, An animal called El-Barak, of a white colour, and in size larger than a donkey and smaller than a mule, was brought to me to mount, which I did until I reached Beit El Makdas [the temple in Jerusalem]. There I tied it to the ring which the prophets were in the habit of using for fastening their animals. I then entered the place of worship and offered two prostrations of prayer. On coming out, Gabriel brought me two vessels, one containing wine, the other milk. I preferred the latter, on which Gabriel said, 'Thou hast chosen the best.' We then together mounted unto the first heaven, and Gabriel knocked. He was asked from within, 'Who art thou?' He answered, 'Gabriel.' 'And whom hast thou with thee?' 'Mohammed.' 'Has he been commissioned with a revelation?' 'He has.' The door was opened, and I was introduced to Adam, who welcomed me and prayed for me. We then mounted to the second heaven, and after the same questions had been asked and

tended secret transaction could not be called miraculous in the sense which is required by this connexion—namely, as the seal of a Divine mission—inasmuch as the fact rests wholly on his own veracity, which is here entirely inadmissible. And, indeed, the Koran mentions the fact only incidentally, and without appealing to it as a proof of the Divine mission of Mohammed. It is only in modern times that the story has been circulated of the Koreish having asked the prophet to describe to them the Mosque of Jerusalem, if he had been really there, and as he had made the visit for a very short time during the night, of his having given them a minute description only by the direct interposition of God, who commissioned the angel Gabriel to lay a vivid picture of the place before the mind of Mohammed.

But neither the ridicule which was heaped upon him by the Koreish, nor the efforts to bring him to reason by their just demand of miracles, proved of any avail to interrupt the preaching of Mohammed or the conversion of idolaters to the faith which he proclaimed. One more expedient was resorted to by the exasperated inhabitants

answered, I was admitted, and met the cousins, Jesus the son of Mary, and John the son of Zechariah, who welcomed me and prayed for me. In the third heaven I met Joseph, who had been given as much beauty as there was in the whole world put together. In the fourth heaven I met Enoch. In the fifth I met Aaron. In the sixth Moses. In the seventh Abraham. We then visited the tree of paradise, called *Sidrat El Mantaha*, whose leaves are as large as the ears of an elephant, and whose fruit is as large as a water-firkin; and as to beauty no one can describe it. I then received a revelation from God." For the conclusion of this heavenly visit see p. 210.

of Mecca, and this was persecution. For a number of years, and when his adherents were few, it was relentlessly pursued in various ways. But as usual in such cases, the effects of the persecution which was adopted were rather beneficial to the cause of Mohammed than otherwise; for while the zeal and devotion of his followers were thus increased, it gave him the position of a sufferer for preaching the unity, omnipotence, omnipresence, and spirituality of God against the materialism and other absurdities of idolatry, the truth of which naturally finds a deep response in the heart of every man. Accordingly, while these efforts of opposition often put Mohammed and his disciples into narrow straits, their enthusiasm was kindled, and the number of believers increased.

Abu Talib, as the guardian of the Caaba, and as the chief priest of the Koreish, for a long time protected his nephew from any personal danger. But on his death the aspect of affairs changed; for he was succeeded by one of the tribe of Hashem, who would not tolerate insults on the gods of the Caaba. Thus deprived of the clannish protection of his tribe, Mohammed saw it was no longer safe for him to expose his life to the ruthless vengeance of the fanatic idolaters of Mecca. During the holy month of the Arabians, which was consecrated by them to the pilgrimage of the devout to the great temple at Mecca, he had made many converts from the inhabitants of Yathrib, a considerable city to the north, which subsequently received the name of El Medina, (the city,) as the place which espoused his cause when it was in danger, and in which he died.

With these converts, who were headed by a man of influence and power, he made a compact for withdrawing himself and his adherents to their city; and to them he gave the name of Ansarians, or auxiliaries, as being allied with him in the cause of God. One night his enemies surrounded his house with the design of killing him; but he had been forewarned, and had made his escape. It was to Yathrib, or Medina, that he now, accompanied by his friend and disciple Abu Bekr, turned his face in flight. This famous flight, A.D. 622, forms the starting-point of the Mohammedan era, which is therefore called El Hegira. From the fact, we believe, that on that night the moon was gibbous, a crescent with a star has been adopted by the Mohammedans as an ensign of the royal arms and on their banners, in commemoration of what they consider as the most distinguished period in the life of the prophet.

Sixteen days after his flight from Mecca, Mohammed reached Medina, and made his public entry amid the acclamations of five hundred of his followers. The whole city was soon brought over to rally around the standard of the prophet, who thenceforth became also a king and a warrior. This transaction was in fact the germ from which was developed in due time the Saracenic royalty and empire. The subsequent life of Mohammed belongs more to the province of the historian than that of the theologian; though it must be admitted, that while he became the head of a devoted and powerful party, which after a number of wars, and by gradual conquests, subjugated the whole of Arabia, the idea of his apostolical

character was ever uppermost in his own mind, and in that of his followers, and the propagation of the faith formed the basis of all his operations.

At first he attacked the caravans of Syria, and succeeded in plundering them. The livelihood of the Koreish was then dependent on the commerce which these caravans carried on. It was not long, therefore, before they gave him battle, under Abu Sofian, in the valley of Beder; and although the force of the former was vastly superior, the victory gained by Mohammed was decisive and undisputed. In the second battle with the Koreish, called the battle of Ohud, Mohammed was wounded and his army routed. He therefore retired to Medina; and Abu Sofian, finding himself too weak to besiege the city, returned to Mecca, after the combatants had concluded a truce for one year. During that period the prophet was not idle. He engaged the Jews of Khaibar and other neighbouring tribes in skirmishes or battles, and made several important conquests in the region about the place where he had unfurled the standard of royalty and religion. Nor were his conquests a simple enlargement of his regal dominions; for the Islam faith extended equally with the sway of his sword.

After the term of the truce had expired, hostilities were resumed between Mohammed and the Koreish, and another truce was concluded of ten years' continuance. The prophet could now command a superior force, who were fired with all the enthusiasm and courage which devotion to religion and desire for booty can inspire. At the head

of ten thousand such men he encamped before the gates of Mecca, and as the result was not doubtful, and excuses for the violation of the treaty could be easily got up, Abu Sofian wisely delivered the keys of the city, and professed himself as the follower of God and of His apostle.

Seven years after the flight of Mohammed from Mecca, he entered it as an undisputed conqueror. His old enemies, the idols of the Caaba, were soon utterly destroyed; and the famous temple, which was devoutly revered by the idolaters of Arabia, was converted into the Mosque El Haram, to which the annual pilgrimage of pious Mohammedans is now made. Once the chief of Mecca, and the conqueror and converter of the Koreishites, it became an easy matter for him to overrun Arabia with his arms and his new religion, and in a short time that province was subdued, its idols destroyed, and its inhabitants converted to the faith, the only other alternative being death.* In fact, the united power of royalty and religion was too powerful to be resisted by the disjoined tribes of the desert, and Mohammed was easily and universally recognised as the king of the province and as the apostle of God.

But the sword was not the only weapon which he

* Tribute was in some cases imposed, and religious toleration, within certain limits, allowed; but judging from the concessions of Mohammedan doctors as to the propagation of Islam by the sword, and from the facts of the case, it would appear that the privilege was often only nominal. Probably some difference was made between idolaters and Christians or Jews. On the spuriousness of the *Diploma Securitatis Ailensibus*, see Gibbon, note, 148.

wielded in working on the hopes and fears of the ignorant idolaters, Christians, and Jews who inhabited Arabia. His rich eloquence, his forcible and expressive language on the unity and majesty of God, his paradise of palaces, rivers, trees, and houris for all believers, and his awful fires of Jehennem for all those who oppose God and His apostle, were very powerful means in supplanting the ignorance or indifference of that dark age. And they were means guided and manœuvred by one possessed of a consummate penetration of human nature and extraordinary skill in moving its passions. The following quotations from the Koran may serve to shew something of the character of the mind of its author, though the eloquence of the original disappears in the translation:—"Tell those who believe and perform good deeds, that we have prepared for them gardens, in which rivers of pure water run, and in which they shall find holy wives, as the abodes of eternity." "What! do you disbelieve in God? Ye were dead, and he hath given you life; ye shall die by his command, and by his command ye shall again return to life. It is he who hath created for you all that there is on earth, and he it was that created the seven heavens." "There are some who say, We believe in God and in the last day, but they are not believers. They try to deceive God and those who believe, but they only deceive themselves. . . . . Their dissimulation shall receive a severe punishment." "Let those who seek the next rather than this world fight in the cause of God; and he who fights in the cause of God, and is killed or

conquers, shall have a great reward. . . . . Say not of those who are killed in the cause of God, that they are dead, but rather that they are alive. We shall try you with danger, and hunger, and loss of property and life; but we congratulate those who suffer patiently on the blessings and mercy of their God. . . . . Death will overtake you wherever you are, though ye may take refuge in fortified towers."

Elated with so much success, Mohammed turned his eye to Syria, at that time a part of the Greek empire. Three thousand men, with three distinguished generals, under the military supremacy of Zeid, the freedman of the prophet, were despatched to Syria; and in the battle of Mutah, the Greek and Syrian army gave way before the intrepid Moslems, who by losing Zeid and his generals found a new and powerful one in Khalid Ibn El Walid, so distinguished in the subsequent wars, and styled the Sword of God. But further than the victory and the moral effect arising from it, they obtained nothing, and had to return. Another attempt was made about the close of Mohammed's life for invading that province; and though the army consisted of thirty thousand men and cavalry, and was accompanied by the prophet himself, it was not adequately supplied with provisions; and its marches were consequently stopped at Tabuc, a place midway between Medina and Damascus, and the enterprise given up.

The mortal career of Mohammed had now approached its end. He died in the eleventh year of the Hegira, and

the sixty-third of his eventful life, after an illness of fourteen days. He continued, however, to conduct public prayers until three days before his death, when he commissioned Abu Bekr to take his place. The place of his death was Medina, in the house of 'Ayshah, one of his wives.

Mohammedan historians dedicate the highest praise to the personal appearance and moral character of their prophet. Of the former, they say he was above the common size, broad-shouldered, his mouth large, but well formed, his complexion midway between the fair and the dark, with the mysterious light of prophecy ever playing about his prominent forehead, so that at night he often superseded the use of a lamp, and by day he was observed to have no shadow. In his moral character, he was mild and condescending, yet dignified, just, and humane, cheerful and sociable, no slanderer and no flatterer. His actions, however, as recorded even by his highest admirers, shew that he must have been a cunning but powerful strategist, with no regard for truth, sensual, often cruel, and always ambitious. His apparent sincerity, and consistency of conduct with his doctrines during life and at the hour of death, have led many to suppose that the man, under the influence of high-wrought enthusiasm, must have mistaken the subjective for the objective; or, in other words, that he thoroughly persuaded himself of the truth of what was only the fruit of his own fancy. But it is more just to suppose that he was fully conscious of the fraudulency of his claims to a Divine mission, which was the funda-

mental basis of his religion, and which he so successfully palmed on the people of his country.

In this rapid sketch we can only touch on the salient points connected with the subsequent extension of the Mohammedan empire and religion. Abu Bekr was the first khalif who succeeded Mohammed, A.D. 632. In his short reign of two years, he faithfully followed the steps of his predecessor. The first point which engaged his attention was the preservation of the integrity of Mohammedanism, which was threatened with considerable danger by the apostasy or relapse of various tribes to their original idolatry. This object was fully and shortly accomplished by the sword of Khalid and his soldiers; and the tribes of Arabia were again united under the same sceptre and the same religion. He then despatched a large army under Yezid for the subjugation of Syria. Bostra, a strongly-fortified city, some days' journey from Damascus, and lying in the precincts of the Hauran, was duly besieged; but it was not captured until Khalid had arrived with fifteen hundred horse, and the Roman general betrayed it by treachery. Damascus, after a long siege, conducted by Abu Obaidah, surrendered A.D. 634. Abu Bekr, however, did not live to hear of its fall.

Under the reign of Omar, the succeeding khalif, Homs, Baalbec, Jerusalem, Aleppo, and Antioch, fell successively into the hands of the Moslems; and Syria from that time became a part of the Saracenic empire. In 638, Abu Obaidah, the commander-in-chief of the army, and Khalid, the distinguished warrior, died; and the conquest of Egypt

was reserved for the arms of Amru Ibn El Aas, a brave soldier and wise commander. But he was a rigid fanatic, and on the capture of Alexandria, (A.D. 638,) he ordered the magnificent library of that city to be destroyed, and thus inflicted an everlasting blow on literature. A few years before, the conquest of Persia had been attempted by a body of the Moslem army; but it was not till 640 that that monarchy fell. Four years after the invasion of Persia, Omar was assassinated, and Othman succeeded to the office.

During Othman's reign, Northern Africa was partially invaded. He was assassinated in his house as he was reading the Koran, nine years after he had assumed the functions of the regal office; and Ali, the cousin and son-in-law of Mohammed, succeeded to the vast kingdom.

Ali reigned five years, and these were only characterised by internal dissensions; a bloody battle called Busrah, in which Ali was victorious; the subsequent murder of Ali and his two sons, Hasan and Husain; and the change of the khalifate to Moawiah, the founder of the Ommiade dynasty.

The Ommiade dynasty transferred the royal residence from Arabia to Damascus. It continued ninety years, and was distinguished by the permanent conquest of Northern Africa and the successful invasion of Spain. It was succeeded by the Abbaside dynasty, which established a magnificent court at Bagdad, and, by a collection of the most celebrated Greek books on science and art, and encouraging their study and the cultivation of letters, reproduced a golden age of literature, which continued to flourish in the

East for several hundred years. The Fatimites in Egypt and Spain disputed the khalifate with the Abbasides for a long time, until the Seljukian and then the Turkish kings took the place of both.

After this brief summary of the various points connected with the rise and extension of Mohammedanism, our plan requires that we give now a distinct outline of the Islam faith; but before we do this, our readers will be interested to know the evidences on which the learned Mohammedan doctors rely for the credibility of the claims and religion of their prophet. In doing this we shall quote the words of one of their authors, condensing, however, the discussion into as narrow limits as the size of this work allows.*

The author first classifies the various bodies who deny that Mohammed was commissioned by God to institute the religion of the Koran. This he does in the following order:—

"1. The first class repudiate the claims of all prophets and apostles to a Divine mission, on the ground that the avowed design of religion is to impose on men the nomothetical authority of the law. For as they consider such a view of religion to be false, they conclude that all those who make the claim are pretenders and impostors.†

* El Mesa'il El Arba'in. By Fakhr El Dein El Razy. Chap. xxxi., On the Evidences of the Divine Mission of Mohammed.—He wrote his book towards the close of the sixth century of the Mohammedan era.

† The nature of the objection is too abstruse to admit of a clear statement in such meagre language as the author has used to express

"2. A second class admit the idea of a Divine law to be allowable; but they maintain that reason is adequately endowed with all the powers necessary to discover that law. For as all human beings are endowed with the faculty of distinguishing between the right and the wrong, they may do the one and abstain from the other; and thus the necessity of a revealed law is precluded.*

"3. Others admit that a Divine commission is possible; but as miracles are the only argument for such a commission, and the nature of this proof does not possess the elements for producing conviction, it must be rejected as inadmissible.†

"4. A fourth party maintains that it is objectively im-

it. Those who hold it evidently regard the restraints and the burdens of the law as such to be too ceremonial, too heavy, too nomothetical, and, consequently, too arbitrary, to proceed from God, the Author of all that is good and indulgent, in their estimation. It involves, of course, other principles of an infidel character; still, the main idea has some weight with a certain class of minds. This may be seen from the fact that it, or something very like it, has been used by a Christian divine—whose orthodoxy in other points, we believe, has not been disputed—to illustrate the abrogation of the Mosaic Law in its *moral* as in its ceremonial and judicial parts: "De Legis Mosaicæ Abrogatione; scripsit C. H. F. Bialloblotzky, Gottingæ, 1824;" and the reader may see an abridgement of the argument in Kitto's "Cyc. of Bib. Literature," art. *Law*.

* It is hardly necessary to remark that this is the principal argument made use of by Deism, in all ages, to combat the idea of a revealed religion.

† The primary idea involved in this objection seems to be, that miracles may be performed through other as well as Divine agency; and if so, they lose that absolute authority which is almost universally conceded to them, as the seals of the Almighty to His revealed will. This is the view which the learned Trench has taken of the subject: "Notes on the Miracles of our Lord," Preliminary Essay, chap. iii.

possible that the established order of things should be disturbed, or the laws of nature be violated. So that miracles would be undoubted proofs of a revelation were they indeed possible; but as they are impossible, inasmuch as the laws of nature are infrangible, no proof can be had, from them at least, for the Divine mission of Mohammed.*

"5. We have not, say others, seen any of these miracles, nor have we any means whereby we may acquire certain knowledge that they did actually take place at the time alleged. Men, it is true, narrate the story; but it is not from such a source that we acquire certain knowledge. The most that can be said in favour of the subject is, that the currency of the report amounts to a presumptive proof; and what we need in this matter is more than presumptive evidence.†

"6. Certain doctors among the Soofies say that the

* This, in substance, is the argument with which Spinoza, the author of Modern Pantheism, assails the credibility of the miracles of the Christian religion. It amounts, however, to no more than a dishonest trick on the words of a definition. Spinoza lived about the middle of the seventeenth century; and his views on this subject are now, we believe, quite discarded.

† This is the objection which the sceptical Hume elaborated, and which has given his name that celebrity which it holds in the list of infidel champions and writers. While Spinoza's argument was, Miracles are objectively impossible, Hume's takes the more plausible form of, Are they subjectively possible? Men may be deceived, or they may deceive; shall we then believe them in a matter which is contrary to all our experience? Startling as the objection appears at first sight, the able and repeated refutation with which it has been met, has long since robbed it of its alarming aspect.

engagement of the mind with other objects than God interposes between it and Him, and like a thick veil obstructs their knowledge of Him. But as the prophets preach unto men obedience, and impose on them laws, they engage them with other objects than God; therefore, their doctrines cannot be true and credible.

"7. We find, say some, that all religions consist of things which are of an unprofitable nature. For what benefit can accrue to God from prayer, fasting, and pilgrimage? To man they are trials and hardships. They are therefore vain; and to ascribe them to God is unworthy of Him.

"8. The last class embraces those who believe in the Divine mission of some prophets, but deny the claims of Mohammed to be credible."

After this prelude, the author enters upon a long discussion as to the nature, value, and rules of traditionary testimony. He then lays down the proposition, that Mohammed claimed to be an apostle sent by God; that miracles were wrought in favour of his claims; and that he was, therefore, entitled to be credited. He divides those miracles into two classes, the *palpable* and the *collateral*.

I. Under the head of palpable miracles he makes the following divisions:—

"1. The miracles which were out of himself. As the division of the moon;* the walking of the trees when

* It may be mentioned here, once for all, that the only evidence which the Mohammedans have for these alleged miracles is the pre-

he called them;* the speech of the stone to him;† the springing of water from between his fingers;‡ his feeding

tended oral testimony of eye-witnesses, transmitted by tradition from one to another until a considerable time had elapsed before the account was written. Hence they have almost always very different versions of the same story; and it is often disputed which of them is the authentic and true account. The present instance, however, is one of the most authentic traditions. The moon, say they, was divided into two parts—one of which was above, and the other below the mountain Hora. The people of Koreish ascribed this to enchantment; but it was subsequently discovered that the partition was observed in different places, which is above all the powers of magic.

* The following account is the tradition transmitted from Ibn Omar. He says, "We were travelling with the apostle, when he met an Arab and asked him whither he was going. He answered that he was going to his tribe. Mohammed asked him, 'Would you hear something good?' 'What may this be?' 'That you would testify that there is no other God but God alone, and that Mohammed is His slave and apostle.' 'How am I to know that?' 'From this acacia-tree,' pointing to one in the bed of the valley. The tree forthwith began ploughing the earth until it had reached them, standing before the apostle, who questioned it thrice, and then dismissed it. It then returned to its place."

† Omar says, "The prophet took a handful of pebbles, which distinctly pronounced the praises of God in our hearing. He then put them into the hand of Abu Bekr, and they praised; but in our hands they praised not." Ali says, "We were with the apostle in Mecca, and on going out into the country, every tree and rock that met him accosted him with the following salutation, 'Peace to thee, O apostle of God!'"

‡ The accounts of this miracle are so very different from each other, that the doctors account for the discrepancy by the supposition that it was often repeated. The following may serve as a specimen:—"At one time the apostle, with a large party, was in a place where there was no water. The time of prayer had come, and the people desired to perform their ablutions. The apostle called for a vessel, into which he put his hand, and forthwith water bubbled out from between his fingers, and it continued until the whole party had performed the rite." The

a large multitude from a small quantity of food;* the plaintive cries of the tree to him;† the complaint of the camel;‡

number of men who were thus miraculously supplied with water, according to one eye-witness, was 300; according to another, 80; while others have put it down as 70, 1500, 80,000, 80, 40, 25, 1600.

* "A poor man came one day to the apostle and begged for charity. He gave him half a measure of barley. The man, his wife, and a guest continued to eat of this for a long time, until his curiosity incited him to measure it. He then came and told the prophet, who answered him thus, 'If you had not measured it, you would have eaten of it all your lifetime.' At another time, he gave a thousand men to eat of one measure of barley and a young goat. Jaber, to whom the tradition is ascribed, avers that after the men had been satisfied, as much was left as they had begun with."

† A large number of the personal friends of Mohammed testify to the truth of the following account:—In a rude temple where the apostle was wont to have public prayers, there was a trunk of a palm-tree on which he always leaned for support. A pulpit was afterwards erected; and as he mounted it, a plaintive sound was heard to proceed from the trunk of the palm-tree, like the cry of an animal in distress. Anas adds that the sound continued until the prophet had put his hand on it. Mohammed then affirmed that had it not been for this act, the tree should have continued its cries of grief until the day of the resurrection.

‡ According to the tradition of Zeid Ibn Thabet, a disputed case about the ownership of a she-camel was carried before the apostle; and it was decided by the camel testifying in spoken language to the rightful owner.

The following tradition is ascribed to Omar:—"As the apostle was one day sitting with his friends, an Arab came to them with a wild cat which he had just caught. The Arab asked who Mohammed was, and was told that he was the prophet of God. He declared that unless the cat first believed, he would not. Mohammed then called the cat to him, and asked it, 'Whom dost thou worship?' The cat replied, 'I worship Him whose throne is in the heavens, whose power is upon earth, whose path is in the seas, whose mercy is in paradise, and whose punishment is in hell.' 'And who am I?' 'Thou art the apostle of the Lord of the universe, and the last of the prophets; whoever be-

the information of the poisoned shoulder of mutton;* &c. &c.

"2. The miracles which were in himself, or of which he was the subject. As the light which played over the brow of Adam, and which was transferred from one ancestor to another until it terminated in Mohammed; the seal of prophecy which was to be seen between his shoulders;† the form and features of his face, which, according to the science of physiognomy, indicated his Divine mission.

"3. The miracles of his character:—(1.) He was never heard to tell a lie, either in spiritual or in temporal matters. (2.) He never did a wicked thing in his life, whether before or after his commission. (3.) He never feared his

lieves thee prospers, and whoever belies thee shall be disappointed.' The Arab immediately believed."

* "When the prophet was in Khaibar, a Jewess of that place offered him a present of a cooked sheep, which she had poisoned. Mohammed and his party ate of it; but as they were eating the prophet exclaimed, 'Stop! this sheep has informed me of its being poisoned.' One of the party died soon after from the effects of the poison. Mohammed then asked the Jewess why she had done this. She answered, 'What I have done cannot hurt thee if you are a prophet indeed; but if not, I should have relieved the world of an impostor.'" She was then killed by his order.

According to a tradition of Abu Huraira, the prophet said, during the disease of which he died, that his sickness and anticipated death were occasioned by the effects of the poison which he had taken in Khaibar.

† This was a natural, or rather miraculous imprint, in which was written, "There is one God, and Mohammed is his apostle." According to others, however, it was a simple yellowish-black mole surrounded by a circle of hair. From the same authority we learn that every prophet had this seal on his right hand, except Mohammed, who had it between the shoulders.

enemies, but was strong in the faith of God's promises. (4.) He was very tender and merciful to his people. (5.) He possessed an extreme degree of generosity. (6.) The world had no place in his heart; so that, when the tribe of Koreish offered him wealth and supremacy over them if he would only relinquish his claims to a Divine mission, he despised and rejected their advances. (7.) He was possessed of the highest degree of eloquence. (8.) The uprightness of his life continued without interruption from first to last—a course which a lying impostor could not easily follow. (9.) In his intercourse with the rich and powerful he was extremely dignified; but with the poor and the unfortunate and the pious, he was extremely humble. (10.) All these dispositions and traits of character he possessed in the highest degree of excellence. In short, his character stands unparalleled among men."

II. The following are adduced as collateral miracles:—

"1. The tribe from which he descended had no learning, and the town in which he was born and brought up was remarkable for its ignorance. He left his native place but twice, when he visited Syria; but the duration of these visits was very short. Now, if a man come out from such a place and from such a tribe, and without studying any branch of learning, or receiving instruction from any of the learned, should attain that eminent degree in the knowledge of God, His attributes, works, names, and government, of which all the ability of man has fallen so far short—if he has accurately repeated the

history of ancient times, ... sound reason and unbiased judgment determine that such knowledge can come only by Divine instruction and Divine interposition.

"2. He had not been engaged in studying these religious subjects before he commenced his mission. If this were not the case, the unbelievers of his times would have said, 'You have devoted your life to planning and reflection, and to the acquisition of the words which you are now able to proclaim.' But with all the vigilance of his enemies to find aught whereby they might assault his claims, not one of them mentions this objection. On the contrary, it is well known that during the first forty years of his life he neither sought nor had any learning, and that all at once he gave utterance to words which both the ancients and the moderns are unable to confute—nay, more, although nearly six hundred years have since elapsed, no one has even thought of raising objections. It is plain to reason, therefore, that such language can come only by revelation and inspiration.

"3. In fulfilling his mission he had to encounter many difficulties and bear many hardships. But in them all he was patient. His energy was never known to relax, and his efforts were unremitting. Moreover, when he had subdued his enemies, raised a great army, founded a mighty empire, and his power became absolute, he did not change his first course of despising the world and acting for eternity.

"4. His prayers were always answered. When the Koreish injured him, he prayed that no rain might descend

on them, and God heard him. He prayed that the kingdom of Chesroe might be rent in pieces, and it was rent. He prayed that a wild beast might devour Utbah, and a lion ate him up, &c.

"5. His mission was foretold in the Old and New Testaments. Christ said, 'An apostle shall come after me, whose name shall be Ahmad.'*

"6. He spoke of things unknown to man. He gave the history of ancient times without his having read a book. He prophesied of many things, which are recorded in the Koran, or preserved among reliable traditions."†

But after all this array of evidences, the Mohammedan doctors are fully aware that an essential link is wanting to complete the chain of demonstration,—that the oral testimony ascribed to the friends of Mohammed, transmitted by way of tradition through successive generations, and brought down at last, in various and conflicting forms, to a period long after the times in which the miracles are pretended to have taken place, fails to produce conviction, and is indeed altogether inadmissible. Hence they appeal now, as their prophet did of old, to the Koran, as the everlasting miracle upon which the religion of

* The author cites many passages from the Koran confirming the argument.

† The instances which the author mentions are of the following character:—The success of Mohammed in war, the enlargement of his kingdom, and other events which occurred in or about his own times, and concerning which at this time it is extremely difficult, if at all possible, to make a clear difference between the date of the alleged prophecy and the date of the alleged fulfilment.

Islam rests. Nor have we the least doubt, that of all the moral causes which obtain in the attachment of the Moslems to their religion, that which exercises the greatest sway and is most powerful in its influences is the enchantment which the language of this book throws around the minds and hearts of those who read it, and who have been brought up to regard it as the book of God.

The literary merits of the Koran are indeed very high, but in one respect only, and this is the purity of its Arabic, and the rich eloquence of its expressions. It was delivered in an age when the Arabic language had attained its golden era, and when its best and most classical poetry was composed. That it must have had, even then, a considerable pre-eminence among compositions of its kind, appears clearly from the challenge which its author made to the people of his times, to produce anything that should equal the merits of any one of its chapters. He even pretended that none but God alone could dictate the language of the Koran; and the Mohammedan doctors pronounce the style and rhetoric and eloquence of this book to be inimitable by any human or even angelic power. A sober estimate of the subject, however, while it rejects such extravagant opinions, gives it one of the highest places in compositions of its kind. Of course, we speak of the text in the Arabic, and not in any translation made of it, for in the latter case, all graphic description and expression are spoiled, and the flat and incoherent rhapsody of a version soon disgusts the reader. A question has been often and conspicuously agitated among the

doctors, whether the words of the Koran are created or uncreated? The orthodox Sonnites believe the latter. Their reverence for it is so deep that they never allow themselves to touch it without the legal ablutions which are imposed on every good Moslem. Nor do they in reading it allow of any paraphrase or interlocutory sentence. Of oral traditions with regard to its high merit, they have the following:—"The Koran is superior to everything but God;" "One verse of the book of God is better than the world and all that it contains;" "God is more pleased with the Koran than the heavens, and the earth, and all that is therein."

The Koran is a considerable book, divided into a hundred and fourteen chapters or Suras, and these again into verses. They are of very unequal length, some containing hundreds of verses, while others do not exceed more than three or four. Some of the chapters have particular subjects, but the most are of too diffuse a character to admit of a title. Indeed, the disjointed nature of the book, which often amounts to absolute incoherence, the laboured cadence and harmony of words and sentences, and the hackneyed repetitions on every page, are very serious faults, which reduce the literary merits of the book to a very narrow compass. Nor is it pretended that all its chapters were revealed at one time or in one place. This circumstance, therefore, has served to give a kind of plea for the inconsistencies and contradictions which abound in the Koran, inasmuch as God saw fit to abrogate at certain times what had been the subject of a former revelation.

The Koran was not reduced to writing in the time of its author. Not being able himself to read or write, he dictated to his followers; scraps of it were written occasionally, and the whole was ultimately collected by Abu Bekr, the early friend and first khalif of Mohammed. From the mode of its transmission and reduction to writing, it necessarily suffered much mutilation; but the copy which Abu Bekr collected was universally recognised, and it is the only one which now exists, though there are various but unimportant readings. A passage in it reads thus:—"We have revealed the Koran, and we preserve it," *i. e.*, from the injuries of interpolation and mutilation, as the commentators understand it.

The Koran is well known to be the chief source of the Mohammedan religion. But it is not the only one;—the Sunna, or oral traditions, which came down from the prophet through his friends and disciples, make a large collection of useful, explanatory, or additional apothegms on various religious subjects. From this combined repository of the Mohammedan faith, the ordinances of religion, and civil jurisprudence, we propose to give a summary of the most important points in these departments which constitute Islamism.

I. The Mohammedan Faith.

Definition of Faith.—According to the school of Abu Hanîfa, faith is defined to be the cordial belief of the revelation which was given to Mohammed, and the confession of the same with the mouth. In respect of its being the

work of God in conversion, it is uncreated, but in respect of its being the work of man, it is created; for in the Koran it is said, "And God has created you, and what ye do." According to the same school, all qualification spoils faith. Thus, it will not do to say, "I hope I am a believer;" for this implies doubt, and doubt cannot agree with faith. When the unbeliever says, "I hope to be or die a believer," he cannot be reckoned as such. Nor is faith capable of increase or decrease, for faith cannot increase without the diminution of unbelief, and *vice versa;* but it is impossible that one can be a believer and an unbeliever at the same time. Faith and obedience are two distinct things, so that a man may be a believer and yet not obey the precepts of religion, or he may be ever so wicked.

Faith in God.—Faith in God is the fundamental point of religion, and in order to its acquisition the first requisite is correct knowledge; and hence the injunction of the Koran, "Know that there is none but the only God." He should be known as the creator, preserver, and benefactor of man; for it again says, "He has formed you, and given you blessings." Both God and His attributes are eternal. The attributes of God are of two kinds,—such as belong to His essence, as will, omnipotence, omnipresence, &c.; and such as belong to His actions, as creation, mercy, &c. But neither the essence nor the attributes of God are to be worshipped; for, according to one school of philosophers, the essence is the attributes themselves, and, according to another, the attributes are the essence itself. God,

therefore, is to be worshipped as one "to whom nothing is like."

But of all the attributes of God, and the points connected with faith in Him, none is so important as the belief of His absolute unity, which admits of no companion, equal, father, or son. He has thus described Himself:—"Say, God is one. God is the eternal. He has not, nor was He begotten. Nor has He any equal." These definite qualifications, in their view, leave no ground for communion with the mystics, who would not predicate existence of God; with polytheists, who believed in the existence of many gods; with the magi, who believed in the existence of two independent gods—Yezdan and Ahriman, one the source of good and the other of evil; and with the Jews and Christians, the former of whom believe that Ezra, and the latter Christ, was the Son of God.*

Divinity of Christ.—On the faith of Christians in the Trinity, and the divinity of Christ, the Koran holds forth the following language:—"O ye men of the book, transgress not the limits of your religion, and say not of God aught but what is true. Christ Jesus, the son of Mary, is an apostle of God, and his word which he cast into Mary,

* "And the Jews said, Uzair is the Son of God, and the Christians said that Christ is the Son of God, ... and they were not commanded to worship more than one God; . . . . they would put out the light of God with their mouths." This charge of the Koran against the Jews is manifestly false; for at no period of their existence is it known that they regarded Ezra as the Son of God. Mohammedan commentators understand this charge in its literal sense.

and a spirit of him. Believe in God and in his apostle, and say not that God is three. Be ye warned, and it shall be better for you; for God is one, and far be it from him that he shall have a son. His is all that is in the heavens and all that is in the earth." "They are infidels who say that God is Christ, the son of Mary. Christ himself says, Worship God, my Lord and your Lord. God has forbidden paradise to every one that believes in more than one God: hell shall be his residence; nor is there any help to the unjust." "They are infidels who say that God is one of three, for there is but one God." "O Jesus, son of Mary, hast thou told men to take thee and thy mother for Gods? He answered, May thy name be praised, I have not raised any false claims to myself; if I said it, thou hadst known it: thou knowest the secrets of my soul, but I cannot know thine; for thou alone art possessed of all secrets. I have said nothing to them but what thou hast commanded me—even, Worship God, my Lord and your Lord. I was their witness as long as I was among them, but when thou tookest me, thou wert their observer. . . . . If thou choosest to punish them, they are thine; and if thou choosest to forgive them, thou art the gracious and the wise." "I come unto you," says Christ in the Koran to the Jews, "with the miracles from your God: I fashion the clay into the form of a bird, and blow into them the breath of life by the power of God; I cure him who is born blind, and the leper; by the power of God I give life to the dead; and I can tell you what ye eat and what ye conceal in your houses."

It will be seen from the preceding extracts that while the Koran denies the divinity of Christ, it concedes several important points relating to Him,—namely, that He was not born according to the common order of generation, but by the mysterious power and Spirit of God; that He was a Divine messenger, whose instructions should be received with implicit confidence and faith; and that He possessed the power of working miracles. Mohammed has seen fit to add another circumstance about Christ, which is alike false and subversive of the great doctrine which forms the centre and rallying point of all the other doctrines which constitute the Christian religion,—viz., that Christ did not die. According to the Koran, Christ did not suffer on the cross, but another, *like Him*, was given up to bear the hatred of the Jews, while Jesus was transported to heaven without tasting death. "And they did not kill him, nor did they crucify him, but one like him * was given up unto them. . . . . They did not truly kill him, but God translated him unto himself."

It is difficult, perhaps impossible, to reconcile the preceding statements as to the impiety and future destiny of the Christians with the following charitable language:—"Those who believe, and those who are Jews, and the

* Mohammedan commentators, we believe, understand this expression to mean a phantomic appearance which God provided for the occasion, in order to delude the Jews from the object of their hatred. It will be remembered that the Docetæ, an early sect of heretics, believed that the body in which Christ lived and died was not real, but a mere phantom. It is from them apparently that Mohammed borrowed this false idea.

Sabeans—all who believe in God and in the last day, and do good, there is no fear for them, nor shall they be grieved." "Thou shalt find the greatest enemies of believers to be the Jews, and thou shalt find their greatest friends to be those who say, We are Christians, for among them are priests and monks who are not proud, whose eyes, when a revelation comes to the prophet, flow with tears, and who say, O God, we believe, write us down among the witnesses." "Dispute not with the Scripturists except in a friendly manner, ... and say, We believe in what has been revealed unto us and in what has been revealed unto you: our God and your God is one."

Creation.—It is a disputed question among the learned as to the first thing which God created. Some have adopted the tradition in which Mohammed says, "The first thing which God created was my sight." Others maintain that it was the mind, others the pen, and others the tablet. This last is described as a white pearl of immense magnitude, which is placed on the forehead of Israfil, one of the archangels. The pen is made of a precious gem; its length is the distance of five hundred years; and the characters which it inscribes on the tablet are of light. On this tablet God has written all His decrees, which embrace the predestined particulars of every event that shall transpire from the day of the creation until the day of the resurrection.

The creation of the world was accomplished in six days, beginning on Sunday and terminating on Friday. Adam was created in the last hour of the last day. The

nature of the days of the creation is undetermined by the doctors; some take them to be of the length of our ordinary days, while the generality suppose them to be of the duration of the days of the resurrection, each of which consists of one thousand years. After the earth had been completed, an angel, by the order of God, descended from heaven and bore the world on his shoulder, extending his arms to support it, one to the east and the other to the west. The feet of the angel not finding for themselves a resting-place, God sent down from paradise an ox; but his back was of too narrow a compass, so God sent down a red ruby, as thick as the distance of five hundred years, which was placed on the back of the ox, and on which the feet of the angel found a firm support. This ox has forty thousand horns; his nostrils are ever under the sea; and as he respires but once every day, the respiration causes a swelling of the ocean, which is scientifically known as the tide, and by the inspiration the sea declines. But the ox needed a support for *his* feet, and for this God created a green rock, whose thickness equals that of the heavens and the earth. The rock was then placed on the back of a whale, the whale swims in the ocean, the ocean rests on the winds, and the winds find a support in the power of the Creator.

Of intelligent creatures, the angels hold the first place in the order of precedence. At the first moment of their creation, they lifted up their heads unto the heavens and said, "Lord, who art thou?" God answered, "I am the portion of the oppressed until his wrongs shall have been

redressed." Their occupation is that of praise, and their residence is in the heavens, which are seven. The first is of green emerald, the second of silver, the third of gold, the fourth of pearl, the fifth of ruby, the sixth of coral, and the seventh of light. In one of the traditions of Mohammed's transportation to the seven heavens, he asked Gabriel whether he had ever seen God. The archangel trembled, and said, "O Mohammed, seventy thousand partitions of light are between me and him; if I ventured to appear only to them, I should be at once burnt up."

Before this world was inhabited by Adam and his descendants, it was the residence of several orders of intelligent, accountable, but invisible beings, who have become now extinct, except the genii. They hold a middle rank between the nature of angels and men, and have a separate abode on this earth. They are ethereal in their nature, but are capable of taking different forms; are more intelligent and powerful than man; are accountable for moral acts; prophets have been sent unto them; their life is limited; and in the last day they will be judged, and their actions will receive a due reward.*

The fall of Eblis, or Satan, from his angelic rank and habitation is made subsequent to the creation of Adam. The occasion is thus recorded in the Koran:—"And when God said to the angels, I create a vicar on earth, they

* The preceding account of the creation I have taken from a respectable Mohammedan author; and although he is careful to mention his authorities, which are chiefly traditions traced to Mohammed, I apprehend that a few of the sober doctors reject some of it as apocryphal.

answered, Dost thou create in it one who will corrupt it and shed blood, while we praise thy glories and bless thee? He said, I know what ye know not. And he taught Adam all names, [of animals, Gen. ii. 20,] and then brought them before the angels, and said, Tell me the names of these. They answered, Praise be to thee, we know nothing but what thou hast taught us; for thou alone art the omniscient and the wise. He then said to Adam, Tell them their names. When he had told them their names, God said, Did I not tell you that I know the secrets of the heavens and of the earth? And when he said to the angels, Bow to Adam, they bowed, except Eblis: he refused, and was proud, and was numbered among the infidels." After his fall, he descended to the infernal regions, where he propagated from himself a large number of similar beings, over whom he has the supremacy. They both suffer the torments of hell and attend to the punishment of those who go there to receive the award of the wicked actions they committed in this life.

The creation of Adam from the earth is related by some as having taken place in this wise. When God wished to create Adam, He revealed His intention to the earth, adding, that of its progeny some would obey and others disobey His law; those who obeyed should be admitted into paradise, and those who disobeyed should be sent to the fires of hell. The earth, on hearing this, wept at the fate of some of its children, and its tears have ever since gushed out in fountains. God then commanded Gabriel to bring Him a handful of earth; but as he was

proceeding to execute His orders, it conjured him not to touch it. He returned empty-handed. Michael and Asrafil were then despatched on the same errand, but returned unsuccessfully. Azrail went next, and, without heeding the cries of the earth, brought the desired handful unto God. For this he was rewarded with the office of taking away the lives of mortals, and with the name of the Angel of Death. The earth was mixed with some of the waters of paradise, and fashioned into a human form. It was left in this condition one hundred and twenty years. Forty years God sent on the inanimate form rains of grief, and but one of joy. Hence it is that the griefs of man are so much more than his joys. The account of the creation of Eve is substantially the same as that given in the Bible. It is added, with regard to the personal appearance of Adam, that he was the most handsome man that ever lived, was eighteen miles in height, and had no hair on his face. Of Eve it is only said that her colour was as fair and transparent as pure and bright pearls.

After their creation Adam and Eve were put in the garden of Eden, and were allowed to eat of all its fruits except the wheat tree, whose grain is as large as the kidney of an ox, softer than froth, whiter than milk, and sweeter than honey. It attains in that place the height of seven yards, and bears fine stalks; and each ear contains but five grains. As Eblis was prevented by the guardian angels from entering this happy abode, he resorted to the expedient of persuading the serpent to conceal him between its fangs, and thus succeeded in gaining

access to Adam and his wife. He assured them that by eating the forbidden fruit no injury would befall them, but that their lives would become immortal. They were deceived, and ate; when suddenly Adam lost the crown which was on his head, and both were deprived of their garments. A voice was also heard from their palace, saying "Begone! and return here no more." Adam, Eve, Satan, the peacock, and the serpent were then expelled from paradise. Adam descended on a mountain in India called Serendib, and Eve found herself alone in Arabia. They wandered long, and at last met on Mount Arafat, close by Mecca. Adam brought down with him a few grains of wheat, thirty sticks of which he planted, and which became trees; the black stone; and the staff of Moses, which was of the myrtle of Eden, and was ten yards high.*

Prophets and Scriptures.—It is evident that Mohammed borrowed most of his ideas on this subject from the Old Testament; for the larger part of the names of the men of God in old times has been introduced into his book. Adam, Noah, Abraham, Moses, and Jesus, are the principal names, however, which the sagacity of the Arabian prophet found in the revealed records, and which he applauded as representing the messengers of God. To

* It is but fair to say that learned Mohammedans do not consider this fabulous account as possessed of decisive authority. Many of the preceding items are gleaned from books whose authors are careful to remark of each, "It is said." What constitutes a Moslem's article of faith is the explicit declaration of the Koran, or the unexceptionable testimony of a reliable tradition.

them and to others written revelations were given; but by the natural course of time they have all been lost, and none remain now but the Pentateuch of Moses, the Psalms of David, and the Gospel of Christ. Nor have these been preserved without wanton mutilation and interpolation by the Jews and Christians. For this serious charge the Mohammedans have the authority of the Koran. Hence the doctors and commentators believe that the corruption of the sacred text must have taken place before the time of Mohammed. This, however, is one of the many contradictions which abound in the Koran; for if this were a fact in his own times, why should he have applauded the books of Moses and Jesus, "which are in the hands of the Jews and Christians," as revelations from God? and why should he have appealed to them so often and so earnestly in attestation of the credibility of his message?

In the account which is given there of these prophets, part is taken from the Old and the New Testaments, part from fabulous traditions which were current among the ignorant Jews and Christians of Arabia, and part from uncanonical books. In the history of our Saviour and His miracles, much is taken from the spurious Gospel of the Infancy, according to which Christ in His youth is made to form birds of clay, and then infuse life into them, to the great amusement of Himself and of His playmates. According to this apocryphal production, Joseph was a dyer, and not a carpenter, and Jesus in helping him is made to perform extraordinary miracles in this trade. Much of the earlier history of the Jews is given in detached fragments,

which are scattered through the Koran. Their descent from Abraham, Isaac, and Jacob; God's promise to them of the Holy Land; their grievous bondage in Egypt; the discovery of God to Moses in the bush; the appearance of Moses and Aaron before Pharaoh; the plagues which were sent upon the Egyptians; the exodus of the children of Israel under Moses; their murmurings and their sinfulness; their worship of the golden calf; and the retribution which they suffered in their wanderings for forty years on their way to the Promised Land; with their ultimate possession of it, and its rich fertility—are circumstances which suited the purposes of Mohammed, and which he introduced into the Koran. The history of Moses forms the chief subject of one chapter, and that of Joseph of another; in which the salient points are given as recorded in the Holy Scriptures, though they are often interspersed with or coloured by fictitious appendages.

It need scarcely be added, that, according to Mohammedan theology, Mohammed and the Koran hold the first place in importance and rank among the prophets and books of God. The light of the former was the first-fruit of all creation. He was the most glorious, the most powerful, and the most eloquent of all apostles and prophets: he was the last, and therefore the best, among them all. His religion was the most clearly developed of all former revelations: it was the last, and it abrogated all that had preceded it. The Koran was from all eternity coexistent with God himself. It is the great book of God, which for ever is the guide of believers, and the incontestible

verdict of truth against error. In this light should every believer hold the apostle of God and his eternal book.

Eternal Decrees and Predestination.—The language of the Koran on this subject is both explicit and absolute. "Say that everything is of God," in all the latitude of language, is the Moslem's belief. All the events of life, from the destiny of a nation to the most trivial occurrences in the lot of the humblest and most obscure individual, are not only known to God, but are decreed by Him from all eternity. The birth, the life, and the death of every man, with every attendant circumstance, were written long before the creation of the world on the tablet of God's decrees. A distinction is made between decrees and predestination, in that the former are to be considered as the eternal plan of God, and the latter as the execution of that plan.

All the moral actions of man, whether good or evil in themselves or in their tendencies and consequences, are believed to be directly of God. All good actions are done by the command of God, and with His knowledge, complacency, consent, will, decree, and predestination; while those that are evil, although committed with His knowledge, will, decree, and predestination, do not carry with them His complacency, or consent, or command. This distinction, in their estimation, justifies God, on the one hand, from any participation in the guilt of the sinner, and, on the other, leaves the doctrine of the responsibility of man in all its integrity. For, say they, though the predestination of good and evil is from God,

the *act* of the same is from man. Moreover, man is *free* in his choice of good and evil. This freedom, however, is not the freedom of the will, for this belongs to God alone, but that of discrimination and knowledge. Man, therefore, has no just ground for licence to sin; for if he knows that decrees and predestination are from God, he should remember that the injunctions and prohibitions of the law are from God also, and that it is his duty to observe them. As he fails, he, of course, becomes obnoxious to the punishment of the law. It will be thus seen that Mohammedan theology does not attempt to reconcile free-agency with predestination. Indeed, it is conceded by them that this doctrine is a mystery which God has put beyond the scrutiny of man.

The greatest error in the Moslem's faith on this subject is the idea of fatalism, with which his religion teaches him to regard all events. Regard to the first cause alone is had in this system, and second causes are entirely lost sight of, or no account is made of them. A man who goes to battle, or who imprudently exposes himself to the poison of a contagious disease, solaces himself with the idea, that a fate or inviolable necessity controls him in all his acts, and in all the consequences which result from them. If he should by these means die, his friends consider his death as having been equally inevitable whether he had stayed away from, or exposed himself to, the dangers of the battle, or to the poison of the contagion. One of the war songs used by the Moslems has the following stanza:—"On to the battle! Whatever thy God has decreed shall inevitably take place." Nor is this false

view of the subject a hasty conclusion, rife only among the ignorant and reckless. It has the authority of the Koran :—"They are infidels who say of their friends that they would not have met with death if they had stayed away from the battle." In another place, however, the same book teaches otherwise :—"Cast not yourselves into destruction ;" the meaning of which is generally taken to be a caution against imprudent and reckless exposure to danger. According, therefore, as the Moslem may take to the one or the other of these passages, he may be as brave as a madman, or as timid as a hare, and yet justify his act and preserve a good conscience.

Moral Actions.—From the angels of heaven two are sent down to every person, who are stationed, one on the right, to note down in a book every good action, and one on the left, to write that which is evil. His tongue will be their pen, his saliva their ink, his mouth their inkstand, and his actions the subject of their writing. These are replaced by two others every morning and evening. Some, however, suppose the number of angels thus employed to be five, some sixty, others one hundred and sixty. When an evil action is done, the right angel says to the left one, "Withhold for seven hours; he may repent." If he repent, no sin is placed to his account. This, however, refers to sins which are against God. Such as are committed against man must be first expiated by just satisfaction before the left angel can be induced to leave them out.* If no satisfaction is made for such sins in this

* A Moslem once cursed Mohammed his prophet. The case was carried before the judge, who sentenced the culprit to be burned alive,

world, in the last day the aggrieved party will demand it, and he shall be satisfied. Sins of omission—as the neglect of prayer in its appointed times, alms, and fasting—must be atoned for during life, or they will be written down against the delinquent. In Mohammed's account of his transportation to the seven heavens, God says to him, "Whoever shall intend to perform a righteous thing, but does not carry it out, the merit of one righteous act shall be put down to his account; if he actually performs it, the merit of ten righteous acts shall be placed to his account. Whoever, also, intendeth to do an evil thing, but does not accomplish his purpose, it shall not be written down against him; if he perform it, one sin only shall be laid to his account." In a tradition ascribed to Anas, Mohammed says, "When a man dies, the two angels who have him in charge say, 'O God, such a one has died: dost thou permit us to return again to heaven?' He answers, 'The heavens are full of my angels who sound my praises.' They say, 'Shall we then stay on earth?' He answers, 'The earth is full of my creatures who worship me.' They say, 'Where shall we go, and what shall we do?' He answers, 'Stay over the grave of my servant, and pray, and praise, and write the merit of these acts to his account against the day of the resurrection.'" In the day of judgment the moral actions of each indi-

—adding that if he had cursed God, His mercy would have covered him; but as he had cursed Mohammed, who was not the Merciful, he must atone for the sin in this world by bearing the punishment due to it. The man was accordingly burnt.

vidual will be carefully weighed. If his evil actions preponderate, he is sent to hell; if his righteousness, he will be admitted to the joys of paradise.*

It will have been observed that the plan of justification, according to Mohammedan theology, is obviously that of works. The Koran says, "Righteous actions efface those that are evil;" in other words, the merit of good works is the sinner's hope for the atonement of his sins; and on this principle the whole system proceeds. By good works is to be understood chiefly the faithful observance of the ordinances of the Mohammedan religion, namely, prayer, fasting, alms, and pilgrimage. As to the holy and lofty morality which is found in the Christian religion alone, the Moslem has no conception of it, and the Koran is very far beneath it. When a candid Mohammedan reads the New Testament, or becomes otherwise acquainted with its precepts, he does not hesitate to pronounce in favour of the very great superiority of its morality. Such a system, therefore, while it claims to teach the way of salvation, cannot satisfy the conscience of the sinner. Accordingly, as it is ignorant of the plan of redemption by the blood of the New Covenant, Mohammedanism turns its trembling eye towards the mercy of God. This doctrine is often mentioned in the Koran,

* This idea may have been borrowed from the Hebrews, who used great licence in this fanciful interpretation of the Sacred Word. "God was represented by the Hebrews as weighing the actions of men, by placing the good and the evil ones in a pair of scales separately; Dan. v. 27; Ps. xc. 8."—*Bloomfield's Notes on the Greek New Testament;* Acts vii. 60.

the opening sentence of which is, "In the name of the most merciful God!" According to traditional testimony, Mohammed once said to his friends, "None shall enter paradise on account of his works. They asked, 'Not even thou, O apostle of God?' He answered, 'Not even I, unless God cover me with his mercy.'" How a just and merciful God may justify the sinner is a problem which Christianity alone has solved.

The Intermediate State of the Dead.—Soon after the deceased person is put into the grave, life returns again to its bodily tenement, and two black angels with blue eyes, by name Munkar and Nakîr, come to him. He is made to sit up, and the following question is put to him, "Who is thy Lord, and who thy prophet, and what thy religion?" Every true Mohammedan will answer as follows, "God is my Lord, Mohammed is my prophet, and Islam is my religion." If he be an obedient believer, the pressure of the grave will be all his suffering until the first Friday comes round. The pressure will then cease, and he will be allowed a delicious foretaste of the pleasures of paradise until the day of the resurrection. The disobedient believer suffers both the pressure and the punishment of the grave, but they will for ever cease on the first Friday that comes. Frightful torments will be the lot of the infidel in the grave; but for Mohammed's sake, they will be intermitted on Fridays and during the month Ramadan of each year, until the day of judgment.

Through this dread ordeal all must pass, the only exemption being made in favour of martyrs and prophets. How much others will be permitted to see or enjoy para-

dise is one of the vexed questions of Mohammedan theology. Nor are the doctors fully agreed about the way of resuscitation. Some suppose that life will be restored to the dead body during the interview of the angels with the deceased; some, that the soul only will hear and answer the question; others, that the life enters the breast only; and others still, that it enters between the shroud and the corpse. If the deceased was drowned, or devoured by a wild beast, or even burned, the test of his faith must still be presented to him by the angels in each of these elements. To the question, "How is it possible that the body shall feel the pain of punishment when lifeless?" the prophet answered, "Even as the tooth which hath no life in itself aches." The connexion of the tooth with the flesh, say the doctors, is a good illustration of the connexion of the dead body with the soul.

On the subject of this article of faith the Koran says, "Thou hast sent death upon us twice, and thou hast given us life twice." And again, "We shall punish them twice." These passages are understood by commentators to refer to the process in the grave, the whole history of man thus being in the following order—birth, death, life; and death in the grave, and life again at the resurrection. The punishment of infidels, referred to in the last passage, is once in the grave and again in hell.

The Resurrection.—"The hour cometh without doubt in which all creation shall be gathered, in a day whose length shall be fifty thousand years." Some suppose this to mean fifty audiences before God, each continuing one thousand years. A tradition makes the judgment days consist

of one half of the days of this world; and this view, in their apprehension, finds support in a passage of the Koran which reads, "God is quick in judgment." In that day "the earth shall be changed into another earth," "and the heavens shall become like molten brass, and the mountains like wools of various colours, scattered abroad by the wind," "wherein when the trumpet is blown, the inhabitants of heaven and earth shall quake with fear, except those whom God has chosen to exempt." It is generally understood by Moslems that the same body which presently exists will again be raised in the last day.

The Judgment.—A bridge called El Sirat spans the fires of Jehennem. It consists of seven arches, each of which takes three thousand years to traverse. Over this bridge hangs a balance of immense magnitude, in the one scale of which will be put the good, and in the other the evil works of each believer. The sentence which shall then be passed will altogether depend on the scale which shall prove heavier. The absurdity of weighing moral actions in a real balance has suggested to learned doctors the more plausible idea that not the actions, but the *books* in which they were written down by the two angels, will be put into the scales in competition with each other. Every transgression against man which had not been expiated in this life will then and there be satisfied. For every drachm of silver unrighteously got, the merit of seven hundred public prayers will be transferred from the account of the oppressor to that of the oppressed.

The ordeal of giving the books comes next. In them

are recorded all the acts of each individual, and the sentence of impartial judgment is appended thereto. The book of the obedient believer will be delivered to him in his right hand; to the disobedient in his left; and to the infidel behind his back.

The saved believers then cross the bridge. "It is finer than a hair and sharper than a sword." In traversing it, some pass over with the rapidity of lightning, some with the velocity of the whirlwind; some like the flight of the bird; some like the fleet horse; and some like the fast walk of a man. The speed of the individual will depend on the amount of his merits and sanctity. On the first arch, he will be questioned on his faith and sincerity; on the second, on prayer; on the third, on alms; on the fourth, on fasting; on the fifth, on pilgrimage; on the sixth, on ablution; on the seventh, on the duties to parents and kinsmen. If to these questions he give any equivocal answer, he is pitched ever into the burning lake below. It is said that the time which shall be consumed in this transportation of the righteous believers across the bridge, will be twenty-five thousand years.

The destiny of infidels will be irrevocably and eternally fixed in the fires of Jehennem. The punishment, however, will not be of the same degree to every individual. The punishment of the Christians, the Jews, the Sabeans, the Magians, the idolaters, and the hypocrites, will assume a higher degree of severity, according to the succession of their names. Through the intercession of Mohammed, and by his faith, the punishment of the disobedient be-

liever will not be eternal; but after a period of expiation for his sins, he will be taken again into the Divine favour.

After the judgment, the annihilation of the whole universe will follow. Seven things only escape this general destruction,—namely, the throne of God, the chair of judgment, the tablet, the pen, paradise, hell, and the spirits. 'Ayshah, the wife of Mohammed, once asked him, "When the earth is being destroyed, where shall men be?" "On the bridge," answered the prophet.

Paradise.—The word *paradise,* which is generally taken to be of Persian origin, according to its etymology, and to the gorgeous description of the Koran, means literally a place of gardens and fountains. Its extent is described as being "as broad as the heavens and the earth." Everything which the soul desires and in which the senses delight is amply provided in paradise for the enjoyment of its inhabitants. Its splendid palaces are built of the most costly materials, and in the most graceful order of architecture. Its arbours are exquisitely situated amid the thick foliage, and on the banks of roaring rivers and of gentle streams. The dress of its inhabitants is of the softest silks, and the ottomans on which they recline are embroidered with pearls. Handsome pages of extreme grace are the attendants, and houris, or virgins of the most ravishing beauty, "whose eyes are like pearls hidden in their shells," are the wives of the good Moslem. The food, which is served on platters of gold, is of the most exquisite, and the fruit of the most delicious and luscious, taste. Rivers of ever-sweet milk, and of wine which ex-

hilarates but never intoxicates, and of clarified honey, and of water as pure as crystal, furnish the elements of drink. All the materials which are used there are fragrant with the odours of paradise, whose balmy and gentle breezes play on the rippling waters of its rivers, and with the trembling leaves of its trees, and are wafted to the abodes of the faithful. Amid this conjunction of all that is sensual,—his appetites are renewed as often as they are appeased, their pleasures of a moment prolonged to a thousand years,—the believer in God and in His apostle enjoys his unfading youth, which is exalted with the glorious body of the resurrection, free from every pain, anxiety, and vexation, and secure in this bliss throughout all the interminable ages of eternity.*

* It is said that the following question was once put to Mohammed, "How are men saved—by faith or by works?" To which he replied, "They deserve paradise by their faith; they enter it by the mercy of God; and it is apportioned among them according to the measure of good works performed by each one of them.'

To the question about the person of the inhabitants of paradise, he replied, "They will all be thirty-three years of age each, in the beauty of Joseph, the stature of Adam, [which they believe to have been immense,] and the amiable disposition of Mohammed; 'one drop of their saliva is sufficient to sweeten all the oceans of the earth; and the refulgent light proceeding from one of their locks is sufficient to eclipse all the light of the sun and the moon. The complexion of the houris of paradise is like the whiteness of the pearl if slightly tinctured with the redness of the ruby."

To the question on the fires of hell, he replied, "Fuel was burned for a thousand years until the heat attained the degree of whiteness, another thousand years made it red, and a thousand more made it black. It is therefore black, and dark, mixed up with the wrath of God, whose flames never cease, and whose heat is never mitigated. One coal of the fires of Jehennem, if brought to this world, is sufficient to burn all that

The Torments of Hell.—Jehennem is a dark place of unquenchable fire and brimstone, the scorching heat of which alternates only with seasons of intolerable cold. As

lies between the east and the west. Hell is divided into seven compartments: the first is the abode of hypocrites; the second, of fire-worshippers; the third, of Christians; the fourth, of Jews; of the fifth and sixth, the names only are known; the seventh,"—here the prophet stopped and wept until his tears fell on his fine beard—"the seventh," he resumed, "is the habitation of such of my people as have been guilty of great crimes."

"The last person that shall die will be Israfil, the angel of death himself. He will give up the spirit, with a cry so loud that had the inhabitants of heaven and earth been then alive, they would surely have died from its effect. When all are thus dead, God will stand and cry aloud, Where are the mighty kings of the earth? where are the pretenders to kingdom and power? to whom does the sovereignty belong exclusively to-day? none being found to answer, He will reply, Sovereignty belongs to the one mighty God alone; to-day every soul shall be rewarded according to its deserts. The first person to rise will be Israfil. He will blow the trumpet, and will cry, with a voice that fills the heavens and the earth, O dry bones and dead bodies, stand up before the judgment-seat of the mighty One! At this all will rise, and the judgment will then take place."

"After men have entered both heaven and hell, death, in the form of a white ram spotted with black, will be slain between the two abodes of happiness and misery, so that both the saved and the damned may cease to think of death, unless as a thing irrecoverably lost. They will indeed clamorously call, the one for its death, so that their happiness may not suffer the fears of mortality; the other for sparing its life, so that they may hope for death and rest from the torments of hell."

"With regard to the children of unbelievers—their period of probation will be after death. They will be commanded to throw themselves into the fires of hell. Such as have been preordained to happiness will at once do so; but they will not be hurt, and will be removed to the mansions of the faithful. Those who have been preordained to misery will fear to leap; and for their disobedience will be retained in the fires of Jehennem."

"There is a tree in paradise called the Blessed—its trunk is of pearl,

often as the skins of its wretched inmates are burned up, they are supplied with others. Their food is of the tree of hell, which is planted in its soil, and "whose branches are shaped like devils." Their drink is boiling tar. They are beaten by devils in front and behind with large iron clubs. Nor is there any termination to its dreadful torments; they are eternal.*

II. Ordinances of Religion.

Prayer.—This is considered the most important duty of the Moslem, and as the pillar of practical religion. "Glorify God," says the Koran, "when the evening overtaketh you, and when you rise in the morning, (and unto him be praise in heaven and in earth,) and when you rest

its branches of jasper, and its fruit of gems. It covers the whole extent of paradise, and under its shade are all the palaces and tents of the faithful. There is a river called El Kawthar, whose smell is like the most refined musk, whose stones are all precious; and whose banks are studded with canopies of pearl for the most distinguished of God's people."

The ground of paradise is of solid gold, its earth is of musk and saffron, and its canopy the throne of the Merciful.

* "As the prophet was one day walking with his friends in the streets of the city, a woman came out and earnestly requested him to enter her dwelling. He therefore went in and found a large fire kindled on the hearth, with the children of his hostess warming themselves by it. After he was seated, the woman asked him, 'Who is more merciful, God or I?' 'God, certainly,' he replied. She then asked, 'Do you think it possible that I can ever have the heart to throw any of my children into this fire?' He answered, 'No!' 'Why, then,' again asked the woman, 'O prophet of Allah! does God cast His creatures into the eternal fires of hell?' The prophet wept, and then replied, 'Allah has so revealed it unto me.'"

at noon." The appointed times of prayer are five:* in the morning before sunrise, at noon or a little after, before sunset, sunset, and before midnight. To give the faithful a knowledge of the time, the muezzin cries from the minaret, and, with the same words which Mohammed was wont to use in Medina, proclaims the several hours of prayer in their rotation.†

* In the account which Mohammed has given of his audience with God, when he was transported to the seven heavens, he says:—"Fifty prayers were ordained upon me for each day and night. In descending I saw Moses, who asked me, How many prayers has God commanded your people to observe?' I replied, 'Fifty.' He said, 'Return to your God, and pray him to diminish the amount; for your people cannot bear this number. I have tried the children of Israel, and know the frailty of men.' So I returned to God, and said, 'My God, deign to lighten the burden of my people.' He deducted five prayers; and I returned to Moses, and told him. 'Return again to God,' he said, 'and pray for a larger deduction; for your people cannot bear this number.' So I returned to God, and again to Moses, several times, until he said, 'O Mohammed! they are now reduced to five prayers, to each of which I shall reckon the merit of ten prayers.' . . . . I then returned to Moses and told him. He said, 'Go again to thy God, and ask for a further reduction.' I replied, that I had returned to my God so often that I was ashamed to do so any more."

† Cries of the muezzin:—Four times, "God is great!" Twice, "I testify that there is no God but God!" Twice, "I testify that Mohammed is his apostle!" Twice, "Come to prayer!" Twice, "Come to prosperity!" Again, twice, "God is great!" In conclusion, "Mercy and peace to thee, O thou who art the first of all creatures, and the last of all prophets!" Mercy and peace to you, O prophet of God!"

The Moslem prayer is divided into several acts, which are called inflections, the shortest consisting of two and the longest of four. The morning prayer has two, noon four, the afternoon four, sunset three, after sunset four.

The prayer is performed in the following manner:—The person who prays stands, and, facing the south, says, "I intend to pray to God most

The indispensable conditions of prayer are eight, viz.:—

1. *Ablution.*—This is begun with the formula, "In the name of the most merciful God! Praise be to God for

high, [four inflections at this present noon]—a duty which I owe to the great God—facing the holy Caaba." He then raises up his hands, and, touching his ears with his thumbs, says, "God is great!" He then folds his arms upon his bosom, and reads the following prefatory portion of the Koran, to which he adds some short chapter from the same:—"In the name of the most merciful God! Praise be to God, the Lord of the universe, the most merciful, the master of the day of the judgment. Thee do we worship, and in thee seek our help. Guide us in the right path—the path of those whom thou hast favoured, not of those who bear thy wrath, nor of those who are in error." Here he repeats the formula, "God is great!" bends the upper half of his body to a horizontal line, and, putting his hands on his knees, says, "Praise be to God!" He then stands erect, saying, "Our Lord, we praise thee!" The formula of God's greatness is again repeated, and the worshipper bows down to the ground, touching the earth with his forehead, and saying, "Praise to God the most high!" He then sits on his knees, bows to the ground, and stands up, repeating, with each variation of his position, the praises of God and His greatness. With this the first inflection ends. In the second the whole performance is repeated, with the addition of the following salutation, which the Moslem says while on his knees:—"Salutations and mercies and good things are unto God. The peace and mercy and blessing of God on thee, O prophet! Peace to us, and to all the devout worshippers of God! I testify that there is no God but God. I testify that our Lord Mohammed is his servant and apostle." In saying the last sentence he elevates his right forefinger. In the third and fourth inflections, there is no variation from the preceding, except the omission of reading a chapter or passage from the Koran. At the close of the fourth inflection, he says, "O God, have mercy on Mohammed and his people, as thou hadst mercy on Abraham and his people; and bless Mohammed and his people, as thou didst bless Abraham and his people; for thou art full of praise and glory!" The prayer is always concluded by the person inclining his head first to the right, and then to the left, saying [to the angels], "Peace to you, and the mercy and blessings of God!"

the religion of Islam!" The performer then washes his face, longitudinally from the line of hair on the head to the chin, and latitudinally from ear to ear; then his hands three times, then his arms up to the elbows, then one quarter of the head, then the feet up to the ankles, then the mouth, and then the nostrils. He finishes with brushing his teeth. "One prayer," says the prophet, in a tradition, "with brushing the teeth, is better than seventy-five without it." While it cleans the teeth, and also pleases God, it has the additional efficacy of driving away the devil.

It is meritorious, though not absolutely necessary to the legal performance of ablution, to begin with the right side, and to repeat the following ejaculatory prayers while engaged in this duty. In washing the mouth, "Help me, O God, to read the Koran, to mention thy name, to thank thee, and to worship thee devoutly." In washing the nostrils, "May it be my portion, O God, to smell the odour of paradise, and not the odour of hell!" In washing the face, "May my face, O God, be acceptable when thou shalt accept thy elect, and let it not be rejected when thou shalt reject thy enemies!" In washing the right hand, "Give me, O God, my book in the last day in my right hand,* and judge me lightly!" In washing the left hand, "Give me not, O God, my book in my left hand, nor behind my back!" In washing the head, "Cover me, O God with thy mercy, and send thy blessings upon me!" In washing the ears, "Make me, O

* See page 205.

God, to be of those who hear thy word and perform it!" In washing the neck, [this is supererogation,] "Free me, O God, from the bondage of hell-fire!" In washing the right foot, "Establish my feet, O God, on the bridge El Sirat,* when many feet shall slip therefrom!" In washing the left foot, "Grant me, O God, the pardon of my sins and the commendation of my race!" Ablution is always performed with common water; but when it cannot be obtained, fine sand may be used in its place.

2. *Cleanliness of body.*—This has reference only to some of the natural secretions of the body and to the process of purification.

3. *Cleanliness of clothes.*—Cleanliness in this connexion is not to be understood in its usual signification. It means a freedom from certain kinds of filth of a particular quality and quantity, which Mohammedan doctors have discussed very learnedly and minutely, but which it is not desirable to mention in this place.

4. *Cleanliness of place of prayer.*—Hence it is the habit of the Moslem to spread a carpet or blanket or his outer robe, on which he performs his prayers. Hence also visitors of mosques are not allowed to step with their shoes on the mats where prayers are performed.

5. *Covering of nudity.*—It is essential to man during prayer to have himself covered from the navel to the knees, both being included. In the female sex, the whole body is to be covered, except the face, hands, and feet.

* See page 204.

6. *The body directed towards Mecca.*—The Caaba—the holiest temple of the Moslems, which contains the black stone, is the scene of many sacred associations, and to which annual pilgrimages are made—is the object of this condition." *

7. *Sincere intention of worshipping devoutly.*—This is a point on which the learned have insisted very much; but the condition is generally considered as having been fulfilled when the worshipper begins his prayer with some sentence like this, "I intend to pray to God the prayer of such a time." On this subject the Koran has the following fine passage:—"It is not righteousness that ye turn your faces towards the east and the west; but righteousness is to him that believeth in God, and the last day, and the angels, and the Scriptures; who giveth money from love to his kindred, and to orphans, and to the poor and the needy; who welcometh captives, and performeth prayer, and giveth alms; who performeth his covenant wherewith he has covenanted; who is patient in adversity, and hardship, and in times of violence: these are the righteous, and these the pious."

It is generally known, we believe, that Friday is the Moslem Sabbath. On Friday Adam was created, and Mohammed received his revelation, and on this day the dead will rise and the judgment begin. Mohammedans do not rest in it from their usual occupations, but it is their

* It will be borne in mind that the Jews prayed towards Jerusalem, and the Magi towards the east; and that some Christian sects at the present day turn their faces in prayer to the east.

duty to attend public prayers in the mosque, for which an increased amount of merit will be placed to their account. The services on that day are prolonged to an unusual length, and a sermon is generally read to them by the imam. The Koran says, "Believers, when ye hear the cries to pray on Friday, go and pray to God, and intermit your means of gain; it shall be better for you, if ye would know the truth. But when prayer shall have been finished, disperse yourselves in the land, and seek [your means of living] from the favour of God. Pray to God much, that ye may prosper."

Alms.—"Prayer carries the believer half-way to heaven, fasting brings him to the door, and alms procures full admission," is the often-repeated remark of one of the early Khalifs. Certain it is that the Moslem doctors consider it as one of the fundamental ordinances of religion. In the Koran it is always coupled with the duty of prayer.

There are two kinds of alms—Zakat and Sudakat. The former is that part of a man's property in which he trades, whether in the form of money, cattle, grain, or fruit. Of every two hundred drachms of silver, the owner must give five; and of every other forty, he is to give one. Of gold, the proportion is one-fortieth of the whole. Of grain and fruit, if watered by nature, the proportion is one-tenth; if artificially, one-twentieth. A young she-camel out of every five, is the law for property in camels. When a man owns twenty-five, he is to give a two-yearling; thirty-six, a three-yearling; forty-six, a

four-yearling; sixty-one, a five-yearling; seventy-six, two three-yearlings; ninety-one, two four-yearlings; one hundred and twenty, three three-yearlings; for every other forty, he is to give a three-yearling. Of every thirty of the kine species, he is to give a yearling; and for every forty, a two-yearling. Of every forty sheep or goats, he is to give one ewe-lamb; of one hundred and twenty-one, two; of two hundered and one, three; of every other hundred, one.

The proportion of the Sudakat is one-fortieth from the Moslem, one-twentieth from the Christian, and one-tenth of the booty of the warrior.

The objects of charity are the poor and needy, such as are in debt, and such as are incapable of finding the means of living. Alms may be distributed among these various classes, or it may be given to one class only. A man may not give alms to a Christian, a rich person, a servant of his, or a kinsman. To the latter he is supposed to give on other accounts; and the rule seems to be intended for the discouragement of giving exclusively to one's kinsmen.

Fasting.—The month of Ramadan throughout is the appointed fast to the Moslems. "Fasting," says the Koran, "is ordained in you, O believers, as it was ordained in others before you, that ye may fear God. . . . . During the month of Ramadan, in which the Koran was revealed, ye shall fast; but whoever is sick, or on a journey, he shall fast the like number of other days." Those who are able, but do not fast, shall pay the ransom of a cap-

tive, or shall feed a poor man; but such as fast voluntarily, it is better for them.

The laws of fasting are the following:—The person who fasts must abstain from eating, drinking, smoking, and other sensual gratifications during the whole day, from daybreak till sunset. From this and on till daybreak, he may eat and drink until he can plainly distinguish a white thread from a black one by the light of dawn. The sick, the traveller, the woman with child, and the nurse, are not required to observe the fast. When the traveller, however, reaches his home, or the infidel believes, he must fast during the remaining part of the day. An expiation is required of every one who wantonly breaks it; but the violation of other voluntary fasts entails no obligation of any kind of satisfaction.

As the Moslem year is lunar, and no intercalary month is introduced, as in the Jewish mode of computation, the month of Ramadan, in making its necessary cycle through the various seasons of the year, frequently falls on the scorching and long days of summer. Inconvenient though it be, and sometimes productive of serious illness, the fast is nevertheless observed rigidly by every good Moslem. Indeed, a current tradition among them, which is employed in cases where one hesitates on account of ill health to expose himself to a new source of disease, is, "Fast, and ye shall recover!" At all events, for the hardship of the day, the revelry and debauchery of the night make full amends. While this compensates in a large measure for the exhausting fast of the day, the day

itself is turned into night, and the larger part of it is generally spent in sleep, except at the hours of prayer. The night, on the other hand, is turned into day, the bazars are lighted, business is transacted, courts of justice opened, and the whole routine of ordinary occupation is carried on as busily as the dissipation of the intromission admits. During the latter part of the day, hunger produces in strong men a high degree of irritability, and but few dare oppose an irascible person at that time. All the fierce passions of man are then in an excited state, and this makes him look and act more like a hungry wolf then a human being. It is computed that more cases of divorces take place during this month than in any other two of the year.

Pilgrimage.—"Pilgrimage to the house of God El Haram," according to the Koran, is a duty to which none are bound but such as are able to perform it. Nor is this a frivolous qualification, when we consider the wide dominion of the Mohammedan religion, and the consequent considerable outlay of time, suffering, and expense, which is required by the long and tedious journey, through many lands, perhaps, and certainly over the sands of Arabia, in danger, too, of fearful epidemics, which so frequently break out, and are so destructive in large caravans. The Mohammedan doctors have, therefore, wisely set down the following particulars of this general qualification—Liberty, soundness of mind, mature age, health, safety of the roads, and enough of affluence to answer all the demands of the journey and the support of

the forsaken family. A female should be accompanied by a relative or chaste companion, who should have sufficient means to support her through the destined journey.

In the performance of this duty, the first step is to have the right intention, and to give an outward expression of this feeling by some such sentence as, "I intend to go on a pilgrimage to the house of God El Haram; accept, O God, this my intention!" The pilgrim begins the journey with the pious resolution of commencing no quarrel on the way, but, on the contrary, of cherishing a peaceful disposition towards all the company, and of rigidly attending to all the duties of a good Moslem. On the way nothing worthy of special notice occurs, until the caravan reaches a halting-place three days' journey from Mecca. From this stage onwards the pilgrim assumes the *hiram*, or pilgrim's garb, which consists of an ample mantle wrapped round the body, instead of the usual clothes, which are put off. As long as he is thus habited he is called *El Mohrem*, and is prohibited from killing any game whatever, or taking any life wantonly, though an exception is made in the case of some kinds of vermin and of all kinds of wild beasts. On reaching Mecca, the pilgrims go directly to El Caaba, which forms the chief object of their visit. This is no other than the black stone, which was regarded with an extreme degree of superstition by the Arabian idolaters, and which continued to hold a large place in the veneration of the believing Mohammedans at the time of the Arabian prophet. The Mohammedans have at present very vague ideas about this stone; but

the general notion is that it is one of the stones of paradise, which Adam brought down with him, and which Abraham put into the temple now called El Haram. The pilgrims, in a procession, go round the dome, which is built over the stone, seven times; the first three hurriedly, the other four slowly and solemnly. By the instruction of certain men, whose office is to conduct the pilgrims around the sacred places, they are taught to repeat various prayers while moving in the procession, and at each time they kiss or otherwise touch the black stone. The pilgrims then return to the city and spend the night there.

Next day the pilgrims visit Mount Arafat, which is a day's journey from Mecca. This mount is considered by the Mohammedans as the place where Adam and Eve met, after wandering a long while in search of each other, on their expulsion from paradise and descent to this world; and on it also is pointed out the site where Abraham bound his son Ishmael, or, according to others, Isaac, to offer him as a sacrifice to God. Spending the night in Mina, a village at the foot of the mount, they ascend next morning to the top, and there spend the day in a mosque. In the afternoon, after prayer in this mosque, they repair to another, where an imam preaches a sermon suited to the occasion, and offers prayer in behalf of the pilgrims, to the intent that God may accept their pilgrimage, forgive their sins, &c. Towards the close of this prayer, the assembly unite in audibly following its petitions. It is said that as God hears the petitions of the pilgrims, He turns to the angels in heaven, and calls them to witness

that He has forgiven all their past sins. This terminates the proceedings of the day, and the pilgrims return to the village at the foot of the mount, and there spend the night. The following day is the Great Feast, or Feast of Sacrifice, on which the pilgrim garb is laid aside, and the pilgrims, in their festal clothes, spend it with much feasting and joy. As this occasion is commemorative of Abraham's offering, all the wealthy pilgrims kill animals,—when a short ceremony is used dedicating the sacrifice to God, —and give the meat to the poor. After their return to Mecca, the pilgrims run seven times through a certain street called El Masaa,—the two extrêmes of which are mentioned in the Koran under the names of El Safa and El Merwah,—with an assumed air of bewilderment, in remembrance of Hagar's wandering after water in the wilderness.

Every pilgrim makes it a point to drink of the well of Zemzem, which is regarded as one of the wells of paradise, and as the identical water which was pointed out to Hagar by the angel. Some of the pilgrims, after drinking as much as they can hold, take some of it as a present to their friends at home. Medina is the city where Mohammed lies buried. The same square building which surrounds his tomb encloses also the graves of Abu Bekr and Omar, who lie on each side of their master. Both the well of Zemzem and that of Medina are on the way to Mecca, and the pilgrims visit them on their journey to and from that place. These are the most notable events of the pilgrimage.

Circumcision.—Though no reference to circumcision is made in the Koran, and no binding authority can be produced for it from any tradition, and though, therefore, it is not considered as obligatory, this rite is generally, but not universally, practised by the Mohammedans. It appears, therefore, that it was adopted more on the ground of cleanliness than from any other motive, and that the idea was borrowed, or rather it descended to the Moslems, from the neighbouring nations. For this, indeed, we have the evidence which arises from the complete silence of the Mohammedan religion as to the enactment of this rite being of Divine origin, and also the testimony of history.* The time at which this matter is attended to is generally in the advanced stage of childhood, never in infancy, and always before the age of puberty. No re-

* The principal authority derived from classic history in favour of the antiquity of this rite is produced from Herodotus ii. 36, 37, 104. In the first of these places he mentions the simple fact that the male children in Egypt were circumcised; in the second, that it was adopted by the Egyptian priests from the idea of cleanliness; in the last, that it was borrowed by the Phœnicians and Syrians of Palestine, among whom he is supposed to include the Jews, from the Egyptians, who, with the inhabitant of Colchos and Ethiopia, had used circumcision from time immemorial. The last statement of this ancient and distinguished historian has staggered the learned as to whether this rite was not obtained by the Jews from the Egyptians; and many are inclined to believe that it was so. And this does not militate, in their view, against the command which Abraham received from God on this subject, the Divine institution being sufficiently characterised by the rite being performed on the eighth day. In reviewing these records of ancient times, however, and looking closely into the sacred history of its institution, we cannot well doubt that the Jews, instead of borrowing it from, gave it to other nations.

ligious ceremony is observed, but the occasion is regarded as a season of much rejoicing with the parents of the boy; and when the friends are wealthy, a procession is formed, and a display made of rich clothes and jewelry.

Interdicted Meats and Drink.—The Koran does not carry the list of interdicted animals and meats to the extent which the Jewish law did; still, it was evidently in the mind of its author when he prescribed the rules of his religion on this subject. "Ye are forbidden," saith the Koran, "to eat what dieth of itself, and blood, and swine's flesh, and what has been offered to any idol, or strangled, or killed by a blow or fall, or gored to death by another horned beast, unless you yourselves shall find life in it, and kill it." In obedience to these concise but distinct injunctions, a good Moslem is very particular about the meats which he eats; and from habit he regards them very much like the Jew, and with the same degree of natural abhorrence. Nor do they consider it lawful to eat of meat unless it has been killed by a believer in one of the revealed books—the Pentateuch, the Psalms, the Gospel, or the Koran; in other words, he must be a Jew, Christian, or Moslem. An exception is made in the case of papal Christians, who consider it lawful to eat of strangled animals. It is required of the butcher, moreover, that he pronounce the name of God before he kills, in some such sentence as this—"Praise be to Him who has made the slaughter of animals lawful!" Nor is he allowed to use cruelty in performing the operation; but, with a good

knife, he must despatch the animal at once by cutting through the windpipe and the large blood-vessels which run by its side.

The use of wine is rigidly prohibited. "Believers," saith the Koran, "wine and gaming are abominations, of the works of the devil: avoid them, if ye would prosper." The word wine, according to Mohammedan doctors, includes all kinds of spirituous liquors. When a Moslem is convicted by the evidence of two good witnesses of having voluntarily drunk any portion of wine, though one drop only, the law awards to him the punishment of eighty stripes, if a freeman; but if a slave, only forty. Nor is the evidence of a witness received in a court of justice if he is ascertained to have drunk any portion of wine before giving his testimony.* The prohibition of gaming does not extend to all amusements of the kind; and the doctors have been careful to point out the distinctions which the art of casuistry makes between the various games of ancient and modern times. If we mistake not, it is only

* In the case of a law-suit, where a shrewd fellow was in danger of losing his rights by false witnesses, the following trick was successfully employed. He procured a small bottle of wine, which he put into his pocket; and on his way to the kadi with the plaintiff and his witnesses, he begged them to taste the sample of some wine which the priest of the village had commissioned him to buy for the use of the church. They innocently did so, and pronounced the wine very good. On appearing before the court, the defendant gravely asked the kadi whether, according to law, the evidence of drunkards could be admitted. He was answered in the negative. He then begged that some one might smell the witnesses' breath. This being done, they were found to have a strong smell of wine, and were at once kicked out, with the defendant at their heels.

when used for purposes of gain that any kind is prohibited.

III. Civil Jurisprudence.

Civil jurisprudence is regarded by the Mohammedans as one of the branches of religion, because its elements and first principles are found in the Koran; and in this we have further evidence of the fact that the religion of Mohammed is a transcript, in a mutilated form, of the Jewish, which, it may be remembered, treated of moral, ceremonial, and judicial laws. Moreover, so far as the Koran goes into the subject, the coincidence between the two is very remarkable and striking; but we look in vain in the writings of Moses for the thoroughly-developed ideas of law which Mohammedan doctors have cultured since the birth of their religion. As this department of study naturally gives a more ample scope for the invention of intelligent and disciplined minds than the comparatively barren fields of faith and ethics, it has been very extensively cultivated, and the number of folios which now contain these profound researches and disquisitions on civil jurisprudence well-nigh border on the incredible. All that we shall attempt to do in the closing pages of this article—and it comprehends most of what we know on the subject—is to mention a few points, which may serve to give a general idea of the nature of the Islamic law, and which may, perhaps, possess some intrinsic value and interest to the common reader.

Marriage.—As the Mohammedan system considers

marriage to be simply a mutual legal contract between the husband and the wife, which belongs to the province of civil jurisprudence, it is attended by no religious ceremony further than what the rules of propriety demand and custom has fixed. The general plan adopted on such occasions is the following:—The bridegroom and bride appoint two substitutes, one for each. The substitutes present themselves before a kadi or imam, and explain the object of their visit, and each produces two legal witnesses in attestation of the power vested in him by the contracting party. They then take each other by the right hand, a handkerchief is thrown over the locked hands, and the Mohammedan priest who officiates reads some passages from the Koran and from tradition relative to the subject in hand. The substitute of the bridegroom then asks the one who represents the bride, "Do you give me ——, daughter of ——, whose substitute you are, to ——, son of ——, whose substitute I am, for a dower of such a sum?"* The substitute of the woman answers in the affirmative, repeating the words of the contract. The ceremony is closed by the sheikh or priest reading a prayer for the prosperity, happiness, and fruitfulness of the wedded pair. A legal document is generally drawn up as a permanent testimony to the legality of the contract, and in which are mentioned the amount of the

* The amount of the dower is not the same in all places and among all ranks, but varies from one pound to fifty. Custom determines the sum. A widow's portion is only one-half what custom has fixed for a virgin.

dower and the names of the witnesses, though the last are always sufficient when any of its items are called in question. The festivities of the occasion, which vary in their character according to circumstances of time, place, rank, &c., are considered as a suitable proclamation of the contract.

"Marry a second, and a third, and a fourth wife," says the Koran; "but if ye find that ye cannot be just to more than one, transgress not the bounds of your ability. Of what you can buy, marry as many as you please." Four wives, therefore, are allowed to every man, and as many concubines as he can buy and maintain. No marriage-contract or dowry is allowed to the latter, nor is the connexion capable of divorce. They are, in fact, slaves, who may be considered as wives in one respect only, and who may be bought and sold again at free will. No virgin after she has attained the age of womanhood can be forced to marry against her will; but after her consent is obtained, the subsequent contract is binding, and cannot be dissolved but by the act of the husband. When the parties are married during the age of minority, the woman has a right, if she chooses, to break the connexion. A Moslem is allowed to marry a Christian woman or scripturist. A slave is allowed to marry two wives only; but the marriage of a male or female slave contracted without the permission of the master, is void.

As a matter of fact, the Moslem does not often marry more than one wife, occasionally only does he take two, and very rarely more. Perhaps two-thirds of the whole

are satisfied with one wife—the other third divides itself among those who marry two, three, or four wives. From experience they have found that polygamy is very detrimental to the peace of a family. Moreover, to maintain two or more wives with their children requires more than the means of the common class can supply. The expenses incident to marriage, the dowry, the maintenance of the woman as long as she continues to be his wife, and the support which he has to supply if he divorce her and she has children by him, are very wholesome impediments in the way of polygamy.

Polygamy and divorce always go hand in hand; and as the author of the Mohammedan religion allowed his followers to have several wives, so he had to allow them the privilege of parting with them at their own pleasure. The law demands no reason from the husband for divorcing his wife; nor has she any claims or legal power whereby she may oppose his wishes in this respect. "If a man divorce his wife, it shall not be lawful for him to take her back again, unless she be first married to another man who shall divorce her." In accordance with this law, it often happens that a man who divorces his wife in a fit of passion has to resort to this expedient for recovering the mother of his children. In explanation, we may state, that the act of divorce is fully and irreparably accomplished by the simple annunciation of the husband, when he says to his wife, "You are divorced." As soon as she hears these words, the woman veils herself, and this is the last that he can ever see of her, unless by

her marriage with another man and divorce from him, he can marry her anew. The woman cannot divorce her husband, except in the case of certain disabilities and contagious diseases under which he may labour.

The degrees of affinity forbidden in lawful marriage are mentioned in the Koran in the following language: —"Ye are forbidden to marry your mothers, and daughters, and sisters, and aunts, on both your fathers' and mothers' side, and your nieces on both sides also, and your foster-mothers, and your foster-sisters, and your mothers-in-law, and the foster-mothers of your wives, and your daughters-in-law; and ye are forbidden to marry two sisters during their lifetime."

It is a point of religion that women shall be secluded from or at least veiled before strangers. "The women," says the Koran, "shall be unveiled only before their husbands, fathers, father-in-law, children, children of their husbands, brothers, and nephews." "Believers, enter not into the houses of other people, unless ye are first permitted; and if ye are told to return, return: for it shall be better for you." For this cruel seclusion, which has its reason deeply seated in the jealous nature of man, the Mohammedans are ready to apologise on the ground that it puts the women beyond the reach of temptation; nor can they be made to understand that the principles of honour and religion, fostered in the heart, form a more powerful and healthy check than can be obtained from a system of espionage and barricade. And yet we should do all the justice to the Mohammedan religion and people

which they deserve. We consider it, therefore, but fair to state that the Koran enjoins the kind treatment of the wife. "Treat them kindly; and if ye would leave them, may God order it for the best." "If ye would change your wives for others, take not aught back from what ye had given them." Though it is impossible for us in every instance to penetrate the thick wall which excludes the victim of cruelty from public sight, we know with certainty that there is much of domestic love, felicity, and peace frequently found in Mohammedan families. The fact is, that where the conjugal relation subsists, there is generally found conjugal love also, ranging through all the degrees of which the human heart is susceptible. Circumstances there are which add to or detract from it, but wherever this specific relation and its duties are acknowledged, the thing itself must, from the nature of our social constitution, be generally found. The somewhat loose connexion which the possibility of divorce must tend to create, detracts so far from the force of this statement; but it should be borne in mind that the relation remains undissolved much oftener than otherwise. In how many cases, for instance, will it happen that the mother of children, from the love of the father to them, receives on this account no small share of attachment from her husband. The charms, or grace, or attachment of the wife must also not unfrequently take a strong hold of the affections of the husband, and thus preclude the suffering of much cruelty on her part from one even strongly disposed to it. But we must confess that in

such instances strong love must often be accompanied with fierce and disordered passions, so that the object of intense devotion may also be the victim of intense jealousy and consequent cruelty. Even in this connexion, however, both the friends of the abused woman and the law are no contemptible checks on excessive cruelty which the husband may be disposed to put in practice. But cases of misery of this kind must always and everywhere be met with; for when the passions of the heart are not regulated by the principles of religion, it is in the selfishness of human nature that the strong shall triumph over the weak.*

Adultery.—To substantiate the charge of adultery, four male witnesses are required, whose evidence must be as circumstantial as it is possible to lay down; and four times must each witness be examined. When the charge is proved, both the adulterer and adulteress shall be stoned to death, if married; if unmarried, they shall receive a hundred stripes each; if a slave, fifty. "Give both the adulterer and adulteress," says the Koran, "one hundred stripes each; nor should you have any compassion on them. . . . . The adulterer shall only marry an adulteress or an idolatress; nor is it permitted to any one to marry an adulteress, unless he be an adulterer or idolater. Those who charge married women with adultery, and do not

* On the subject of marriage, divorce, &c., there is an understanding between the Government and the Christians, that the latter shall be left unmolested in the exercise of the laws of their religion, and that cases of difference on this matter shall be decided by ecclesiastical tribunals.

bring forth four witnesses, give them eighty stripes, and never receive their testimony in anything after that. . . . . Those who charge their wives with adultery, and produce no witnesses but themselves, the testimony of the man shall be considered sufficient, if he shall swear four times by God that he is truthful, and a fifth that the curse of God may rest on him if he lie. The woman shall be punished unless she swears by God four times that he lies, and a fifth that the curse of God may rest on her if he shall have said the truth."

Theft.—The thief who steals ten drachms of coined money, (about five shillings,) or property to the value of five dinars, (about forty shillings,) is punished by the amputation of his right hand. If he steal again, he shall lose his left foot. If he again repeat the offence, he shall be imprisoned until death. A highway robber is imprisoned until he repents; but if he has stolen, his right hand and left foot are cut off. If he has committed murder, he shall be crucified, and a spear passed through his body. He shall be left on the cross three days.*

Murder.—This is always punished by death, unless the relatives of the murdered person shall forgive or be appeased by a sum of money. No difference is made in the degree of crime between murder and manslaughter. In cases of unpremeditated accidents resulting in death, the party through whom the mishap has occurred is fined heavily. The sum fixed by law, if we mistake not, is ten

* These modes of punishment are now quite obsolete. Others of a lighter and more humane character are in use.

thousand drachms (about £250.) "Whoever kills a believer unintentionally [or one of a people between whom and yourselves there is a truce of amity] is bound in expiation to manumit a believing slave, and to give to his relatives damages, unless they absolve him from the same. . . . . Whoever kills a believer intentionally shall be punished in Jehennem perpetually. God's wrath and curse shall be upon him, and great torments are prepared for him."

Apostasy.—If the apostate is a Moslem by birth, he is killed. His repentance will not avail aught in this world, though it may be received by God in the next. In the trial, however, every benefit which may arise from a charitable construction of his language should be granted to him. An apostate, who was not originally a Moslem, shall either solemnly testify to his faith in the religion of Islam, or he shall be sentenced to death, and his property confiscated to the mosque. A female apostate, whether originally a Moslem or a proselyte, is to be imprisoned; some add, *and beaten.**

* The above is taken from a book in the Arabic on Mohammedan law, but it does not altogether agree with the legal answer of the chief Mufti of Damascus to a question which was presented to him in writing on the subject. He says—"Both the Moslem and the proselyte to the religion of Islam who apostatise shall be capitally punished. In the legal answers of Ali Effendi, following Natifi in his Sentences, it is said—'If a man apostatise, the religion of Islam shall be offered to him. If he embrace it, he shall be let free; if not, he shall be killed. If he asks for time in which to make up his mind, he may be allowed three days: if after that time he should return to Islamism, well; if not, he shall be killed.' The apostate woman shall be imprisoned, but not killed. So the Sentences of El Natifi." Probably there is a differ-

Blasphemy against the prophet is always punished with death.*

Laws of Evidence.—The Koran says, "Let not witnesses withhold their testimony when it is demanded of them." Four men, eye-witnesses, are necessary to prove a charge of adultery; two are sufficient in all other cases. A witness must have seen or heard personally, as the nature of the case may be. No testimony of infidels can be received against a Moslem.† The testimony of the blind, the minor, the perjurer, and of the kinsman when it is of a favourable nature, is inadmissible; neither can a slave testify in favour of his lord, nor the lord of his slave. The perjurer shall be beaten with from three to nine-and-thirty stripes, according to the nature of the case.

ence of opinion among the Mohammedan doctors on this point. In the Hatti Hamayun, or imperial firman, which was published on the 18th February 1856, the freedom of religious opinion is fully established, and the old intolerant laws on the subject repealed.

* See page 199. It may be remembered that the case of Adrianople was justified on this ground by the Turkish officials.

† This also has been repealed by the new laws on the equal rights of all subjects.

WEHHABEEISM.

About the middle of the last century, a learned Arabian traveller became persuaded, by personal research, that Mohammedanism had degenerated among its followers to an alarming extent, both in doctrine and practice. The primary and most fundamental point in the Mohammedan religion—that to God alone belong the homage and worship of His creatures—had been in his opinion abandoned, by the veneration of the apostle and of every reputed saint being carried to an idolatrous degree. Prayers addressed to Mohammed, the undue honours paid to deceased men of renowned sanctity, with the hope of obtaining an interest in their intercessions with God, and other things of a like nature, he considered as clear encroachments on the prerogatives of the Most High. The laxity with which prayer, fasting, and alms were practised, and the habits of smoking, of rich dress, and of luxurious living, were also flagrant crimes in the opinion of one who had been brought up in the tents and amid the cattle of a Bedouin encampment, and who had sought in the lives of Mohammed and his immediate successors a proper pattern for future generations. But the indolent and extremely loose lives of the officials of the Turkish Government were the special object of his disgust, con-

tempt, and irritation. Abd ul Wehhab, therefore, returned to the desert with the idea of reforming the religion of Islam, and of recovering for it the austerity and purity of its earliest and most flourishing periods.

The first convert was his son-in-law, Mohammed Ibn Saoud, the head of a clan in the tribe of Wold Ali, which forms an important branch of the Anaze Arabs. His conversion to the tenets of Abd ul Wehhab was sincere and violently enthusiastic; and by the learning of the one and the influence of the other, the new ideas were soon embraced by a large number of the Arabs, who looked to Mohammed as their chieftain. At this success, Ibn Saoud, who seems to have been a man of an unusually strong and decided character, conceived the bold plan of propagating his views of the Islamic religion by the force of arms. He apparently regarded the matter as one of duty, for which he had a clear precedent in the example of the first founder of Mohammedanism, and a positive order in the Koran and in the best-authenticated traditions. The feuds and predatory habits of the Arabs, which in their estimation are sanctioned by usage from time immemorial, were eminently favourable to his design. He therefore soon engaged the Bedouin tribes in the extensive province of Nedjd, and having subdued them, he compelled them to adopt the reformed religion of Islam, which received the name of Wehhabeeism. In due time, Irak and Mesopotamia were invaded, and the nomadic Arabs of those regions conquered. In less than thirty years from the time at which proselytism began, the vast

tract which extends from Bagdad to the confines of Arabia, had yielded to the sword, and acknowledged the religion of Mohammed Ibn Saoud el Mahhib.

Ghalib, the sherif of Mecca, to whom was committed, by an appointment from the Government, the protectorship of the sacred localities, and who exercised a kind of supremacy over the neighbouring Arabs, became jealous of the increasing power of the Wehhabees, and, enraged at their exclusive claim to the Moslem name and faith, drew the tribes of Hedjaz under his influence, and began hostilities against them about the year 1793. After the war had continued ten years decisively in favour of the Wehhabees, Ibn Saoud invaded Mecca, took possession of it, and compelled Ghalib to retreat to Djidda. A compromise was effected shortly after between the two chiefs, and the sherif returned to Mecca. Ibn Saoud retired to the desert, but not before his authority and religion had pervaded the whole of Arabia, and had been firmly established in its holy city.

In the meantime, the Turkish Government had become fully alarmed at the extent of the movement, which in fact amounted to a general revolt of the Arab tribes; for Ibn Saoud had early cast off his allegiance to the authorities and assumed an independent position. As the Pasha of Damascus had no sufficient power at his command, Mohammed Ali was raised, in 1804, to the dignity of Pasha of Egypt, with a special commission to repress the rebellion. This undertaking, which terminated successfully, was the foundation of Mohammed Ali's future

greatness. He first sent on Tousoun Pasha to Arabia with an advance army, and then followed him in person with another. While hostilities were carried on, the annual caravan of pilgrims to Mecca was compelled, in 1808, under Abdallah Pasha, to return without having visited the sacred places. This was a very serious matter, which had not been known to occur since the time of the Caranathians, and which was productive of serious injury to the caravan from the exhaustion of their provisions. In 1810 the Wehhabees attacked the neighbourhood of Damascus, and devastated a number of villages in the district of the Hauran. Mecca continued under the influence or in the hands of the Arabs until 1815; it was then recovered by the Government, and a treaty of peace was concluded between Mohammed Ali and Abdallah Ibn Saoud,—Mohammed, his father, having died the year before. The treaty, however, was soon violated, and Ibrahim Pasha was sent from Egypt in 1816 to renew the war. By the energetic and effective measures which distinguished all the military operations of this remarkable man, who was destined in the latter part of his life to try his arms with the Turkish empire, the Arabs were effectually and permanently subdued. With the defeat of the Wehhabees and the total overthrow of their influence, their religion, after having pervaded the whole extent of country from Bagdad to Mecca, was driven back to its original narrow limits among the clan of Ibn Saoud, in an obscure part of Nedjd called Deirat el Kusaim, where now it as obscurely lies. It acquired its wide dimensions

by the sword, and by the sword it was compelled to resume its original proportions.*

The differences between the orthodox Mohammedans and the Wehhabees may be condensed into the following points:—1. The former believe that Mohammed intercedes for them in this life, and will procure for them salvation at the last day, and that he, with all other prophets, and deceased men of reputed sanctity, may be lawfully honoured as the favoured friends of God. Many of these go the length of asserting that the descendants of some of these holy men are possessed of a divine power to cast out devils and perform other miracles; that they are therefore worthy of peculiar honour, both during life and after death; and that seeking their help, vowing to them, and visiting and lighting their graves, are useful, pious, and commendable acts of religion. The Wehhabees, on the other hand, regard these and similar matters as an undue veneration to creatures, and as a criminal transgression on the worship which belongs exclusively to the Creator. Mohammed, say the Moslems, is our advocate, and the foundation of our hopes with God; Mohammed, say the Wehhabees, is a prophet whose mission may not be called in question, but he is also a creature who may not be worshipped. 2. Neglect of the ordinances of religion, according to the Wehhabees, and a life of open profligacy, frustrate the saving effect of the Islam faith, however orthodox it may be in its speculative

* On the wars of the Wehhabees, see Burkhardt on the Bedouins and Wahabys, vol. ii., pp. 180–357.

nature. The man who omits prayer in its appointed times, fasting, alms, or any other of the ordinances of religion,—the man who leads a life of flagrant violation of the morality enjoined by the Koran,—and the man who rolls in a life of ease, luxury, and gluttony, while the poor are in want,—cannot claim a part in the lot of true and obedient believers. In the time of his power, the Wehhabbee chief was not only regular himself in all the appointed performances, but exacted them from all the Arabs whom he had subdued by the power or influence of his sword. He compelled all to learn to pray, to perform the necessary ablutions, to fast, and to abstain from all forms of injustice. As he grew in position and rank, he gathered about him a court, in which he presided in person, and administered the laws of equity as taught by the Koran. He appointed officers for gathering the taxes and alms of his people, for distribution among the poor, and for the maintenance of the reformed religion in its wars against the enemies of God. The principle that faith must be accompanied by its proper fruits, or it will not be profitable, is rejected by the Mohammedan doctors.*

3. The Wehhabees, considering the Mohammedans to be guilty of both these errors, in doctrine and practice, believe that they are unworthy of the Moslem name,—that they can have no just claim to the Moslem's hope of paradise,—and that so far from being encouraged as brethren in faith, it is the duty of true believers to wage war against them, and to compel them at the point of the

* See page 185.

sword to receive the pure religion of Islam as revealed by God, and which they had deformed and corrupted by their innovations. This was perhaps the point which chiefly exasperated the Moslems against them, and which makes the Wehhabee name odious to the followers of the prophet.

As some of our readers may desire fuller information on the subject, we shall now insert the epistolary correspondence which passed between the Wehhabees and the Pashas of Damascus. While from it the general reader may learn the precise nature of the discussion, and the spirit which animated the two parties, to the learned it will have the additional value of affording authentic information, now for the first time laid before them. The first letter is from the famous reformer to Yousuf Pasha. It was written about 1810, when the power of the Wehhabees was at its height:—

"From El Muwahhib hillah, to Yousuf Pasha, Governor of Damascus and Tripoli: Perfect peace and honour to the lord of men, Mohammed; to whom God grant mercy and peace!

"We inform your excellency, our revered friend, (to whom God grant abundant blessings!) that we have received your letter by the pilgrims who have come to visit the house of God, El Haram, and understood its contents. The pilgrims reached the place safely, and saw the venerable sites, and thus have performed their object and accomplished their wishes. We gave them all the security and honour which they desired, and treated them with

all the respect due to them. They have also witnessed our zeal in supporting the laws of religion and reviving the ordinances of the prophet. We praise God, by whose grace we are enabled to perform good deeds! Nor should we have been converted if God had not converted us; for, notwithstanding the revealed message of truth by the apostles of God, we were, before the gift of God had been vouchsafed unto us, in deep ignorance and gross error. But He has converted us to the religion of Islam, and by it delivered us from error. We were blind, but now we see. He received us after we had wandered, eradicated from among us all worship of other gods, and established and manifested His religion throughout all the country. He has, moreover, aided us in establishing it among all our subjects, and enabled us to execute those rules of justice by which, to God be the thanks, they have become equal in their rights. Consequently the country is now in a state of security, and the highways are free from the oppressor and the turbulent. We praise and thank God for these things which He has granted, and with which He has entrusted us.

"You have doubtless been informed of what we believe and preach unto others. But it is possible that reports carried so far may not reach you without suffering an important change. We shall now, therefore, represent to you its true nature, that you may fully understand our doctrines; and we would fain hope to gain thereby your co-operation in establishing this religion.

"Our belief, then, which we preach to men, is the sin-

cere worship of God alone. We sacrifice to no one but Him; and He alone is our refuge and the source of all our hopes and fears. We also follow the apostle, and compel all to obey him. We follow his ordinances, and are enabled to observe them by the power of God. We worship no one but God; nor do we approach unto Him but in the way which He has revealed by the mouth of His apostle as declared in the express words of the Koran, or in the traditions of the prophet. The truth is contained in these two principles—There is one God, and Mohammed is His apostle. As worship belongeth to Him only, it follows that whoever engages in it to any other, in whatever form, takes to himself another God. Hence He commissioned His apostles to call men to a belief in His unity. He saith, 'We have put among the words of the apostle, "Worship God, and keep away from those who would delude you."' And He saith also, 'We have not sent unto you any apostle but what we have revealed this to him, that there is no God but one; worship him.' And again, 'Worship God, and be sincere.' It is not lawful, therefore, to pray to any but God alone; for He says, 'The temples are God's; pray not to any other.' 'To pray is to worship,' says a tradition; so the apostle, 'Your Lord saith, Pray to me, and I will answer you; but such as are too proud to worship him shall enter Jehennem.' Whoever, therefore, prays to any one besides God, deprecating evils or seeking blessings, undoubtedly worships other gods; and God forgives not such, for He says, 'God forgiveth not such as take unto themselves other gods; but

he forgiveth all other sins, except to those whom it is his will not to forgive.' The following words are attributed to Christ, (peace to Him!) 'God has forbidden paradise to every one who taketh to himself any other god.' And the Koran says, 'Those to whom ye pray besides God shall not answer you: it is like him who extendeth his hand for water that he may drink, and reacheth it not.' Whoever, therefore, prays to any other than God, or calls on a dead person for help or salvation, doth without doubt take unto himself another God besides the Lord of the heavens and the earth. So doth every one that sacrifices to, or worships, or fears, or serves, or trusts in any other; for all these acts belong to God alone. The Koran says, 'Pray to God and sacrifice.' 'Fear them not, but fear me, if ye be believers.' 'None is to be feared but God; worship and trust in him, if ye be believers.' The unity of God is, therefore, the foundation of the religion of the prophets, and the first thing which they preached unto men.

"Wherefore, whoever seeks help only in God, is sincere in his worship of Him alone, and performs the duties which God has appointed, the same is our Moslem brother: what is for us is for him, and what is against us is against him. But whoever receives not the message of God, and continues in his false worship, we regard him as an infidel, and wage war against him, as God has commanded us to do; for He says, 'Fight them until there shall not be left any controversy, and till all worship shall be God's.' We com-

mand that prayer be performed by our subjects according to its appointed times and rules. We command them to perform deeds of alms as legally appointed, to observe the fast of Ramadan, and to visit in pilgrimage the house of God, El Haram. We command them to recognise the beneficence, and gifts, and goodness of God. We forbid the use of unlawful things—adultery, theft, drinking wine, smoking, injustice, and the like. We take the right from the arm of the powerful and give it to the weak, compel the oppressor to do justice to the oppressed, and destroy all new and pernicious heresies. Our belief is that of our orthodox predecessors, the friends of the prophet and their successors. We apply to God such attributes as He has applied to Himself, and we reject all similitude between Him and His creatures. We do not regard as infidels such Moslems as simply commit a crime; we regard those only to be so who disbelieve in God and His apostle, and such as worship any other than God, and pray to any other than He for help, or salvation, or pardon. Nor do we kill any but such as worship other gods, and such as neglect to perform the laws of religion. Against these God has commanded us to fight, for He says, 'Fight such as worship other gods; wherever ye find them, take them, besiege them, and lie in wait for them. If they repent, and offer prayer, and give alms, let them go.' And again, 'If they repent, and offer prayers, they are your brethren in religion.' And the prophet in a tradition says, 'I am commanded to wage war against men, until they shall testify that there is

but one God, and that Mohammed is His apostle, and shall offer prayer, and give alms. If they do this, they shall escape with their blood and property, and God will judge them' [as to their sincerity.] To be secure, [from the Moslem sword,] according to the apostle of God, one must testify to the truth of the two fundamental points in the religion of Islam, and perform the ordinances of prayer and alms; but whoever does not this is not safe with either his blood or property. But he who performs these things is a true Moslem; what is for the Moslems is for him, and what is against them is against him.

"These are the doctrines which we believe, and which we preach to others. We praise God for having converted us, and bestowed on us the gift of following the steps of the lord of apostles. God protect and preserve you!"

Not receiving any answer, Saoud wrote another letter, probably in the following year. In it he is more explicit in exhorting the pasha to renounce his religion, falsely called Mohammedanism, and embrace Wehhabeeism. Its spirit is more warlike and threatening, and he demands that four learned men be appointed on each side to discuss the controverted points and settle the question, intimating that it had much better be determined in this amicable way than by the sword and the effusion of blood. It was accompanied by another letter to Yousuf Pasha from 'Ulyyan el Dubbîng, the military leader of the Wehhabee forces. 'Ulyyan begins in a more moderate tone; but as he proceeds his fierce sectarian spirit mani-

fests itself, and he ends in the language of a rude warrior, who had calculated the chances of his success on the strength of his army, and by the assistance of God, in whose cause he supposed he was fighting. The following is the latter part of it:—

"In addition to what Saoud says in his letter, we also would exhort you to cease from worshipping and sacrificing to any other God but the true and only One, from building sacred tombs and graves, and having faith in welys, prophets, martyrs, holy men, the poor, and the dervishes. All this you do with the hope of obtaining their intercession and mediation with God. All this we hold to be false and idolatrous worship. We hold that whoever pleases God by his works, and proves the sincerity of his professions by acts of righteousness, is worthy of respect, but we do not seek help from him. We hold that drinking wine, sodomy, fornication, blasphemy, swearing by any name besides the name of God, smoking, gaming, story-telling in coffee-shops, and whatever else withdraws the attention from the worship of God, are all sins abominable in the sight of God. Injustice, extortion, bribery, and partiality in the administration of the law, are also crimes which all good Moslems avoid.

"We have been plain and explicit with you. If you would do well before God and before Saoud, your provinces will still be yours, and all the income and revenues thereof, if lawfully got, will also be yours. Without a command from the seven heavens we shall do nothing. Decide the matter in your mind. If you desire the pil-

grims to pay their annual visit, you must first have an interview with Saoud; and we shall follow that one of you who shall prove himself to possess the true religion. But the religion of Islam is the only true one. Behold, we march against you! We conjure you, therefore, by the God of the heavens and the earth, that you would prevent the effusion of Moslem blood. This can be done only by allowing the discussion among the learned men to take place. We await your answer by our express."

When the second letter of Saoud reached Damascus, Yousuf Pasha had been supplanted by Suliman Pasha, who wrote the following answer:—

"From Suliman, Governor of the provinces of Damascus on the part of the Othman empire (which may God preserve until the day of resurrection, and confirm in the faith of the Sunnites and general body of Moslems!) to Saoud Ibn Abd el Azir.

"In the name of the most merciful God! Praise be to God, the Lord of the universe, and mercy and peace on Mohammed, the last of the prophets and apostles, and on his good and holy people, and on such as follow them until the day of judgment.

"We have received your letter sent to Yousuf Pasha our predecessor, which informs us of your state. We have read it and understood the meaning thereof. All the passages of the Koran and the traditions of the prophets, which you have cited in your letter, are misapprehended, and are contrary to the command of God and His apostle; for you consider us as infidels and idolaters.

But this is the condition of those who are in error and delusion; as God says, 'But those in whose hearts is delusion follow that course which produces confusion.' We, indeed, who follow the Sunna and the general body of Mohammedan doctors, believe in and acknowledge the noble passages which you have adduced from the Koran and the traditions of the prophet; but we understand them to be against impious infidels, and not against believing Moslems. For to charge Mohammedans with infidelity is itself an act of infidelity, according to the four schools of Islamic law; and from this it is evident that the articles of your faith are different from those held by the Sunnites and the general body of the doctors. We may say the same thing in regard to the letter of 'Ulyyan el Dubbîng, which is schismatical, and contains false charges.

"As for us, thank God. we hold the primitive faith of Islamism, and by His grace we shall not cease to hold it: in it we shall live, and in it die; for it is declared, 'God confirms such as believe in his word, both in this world and in the next.' We profess and sincerely believe in the exclusive unity of the Deity, in His essence, and in His attributes; as He has revealed in His book, 'Worship God, and make no companion with him: there is nothing like unto him; and he alone is the hearer and observer [of all things]. Obey God and the apostle, and those to whom is entrusted the oversight of matters; such are the true believers.' The prophet also says, 'I am commanded to wage war against men until they shall confess that

there is but one God; when they confess, their blood and property shall be safe, unless they lawfully forfeit them; and God will judge them.' Again he declares, 'The religion of Islam is founded on five things: confession that there is but one God, and that Mohammed is his prophet; offering of prayer; giving of alms; fasting of Ramadan; and pilgrimage to the house of God, in case of ability.' Accordingly we hold to the book and the traditions, and conform to the fundamental points of the Islamic faith. We believe in God and in what He has revealed unto us, and we worship none other. We allow what He allows, and forbid what He forbids. We obey the imam of the Moslems, our sultan, and our rulers; and we wage war against the enemies of religion as our own personal enemies. We, therefore, are true Moslems, by the unanimous consent of the doctors of the four schools, and of the defenders of the Mohammedan faith, as revealed in the Koran and the traditions.

"You request us to send you four of our learned men, or you offer to send as many of yours to this place, with the object of discussing the points of difference. This has often taken place before. The truth has been manifested, and it only remains that it be followed. Besides truth, there is nothing but error. Controversy is a war of words; and it is impossible that we shall waver in our faith.

"The crimes and sins which we have committed, and which you mention, are not the first bottle broken among the Moslems. These, however, do not exclude us from

the pale of Mohammedanism, as is asserted by heretical sects, whose faith is different from that held by the Sunnites and the general body of Islamic doctors. Moreover, God comforts us in innumerable passages, and proclaims to us that the performance of the ordinances of religion blots out transgression. He says, 'Good deeds expiate such as are evil, and those who follow up an evil act with a good one shall be rewarded in eternity.' 'God forgiveth not such as worship other gods besides him; but he forgiveth all other sins.' 'Others confess their sins and do good deeds, and it becometh difficult for God not to forgive them.' And the prophet says, 'My intercession [availeth] my people, even those who have committed great transgressions.' The ordinances of religion which were instituted in the time of Mohammed continue to exist until our day, and we, by the grace of God, shall observe them as long as we live. Nor is impeccability the attribute of any creature but the prophets (peace to them!)

"This is what the Islam people hold, and this is the faith of the Sunnites and the doctors of religion. God says, 'Some are unjust to themselves, some fail, and some, by the will of God, surpass others in good deeds,—each course being preordained.' Now, your course is that of ignorance and disturbance; for God says, 'The Arabs are worse than others in infidelity and impiety, and they desire not to know the ordinances of God's revelation.' Though Arabs inhabiting the desert, you are divided into factions. Your faith is modern,—an innovation of men

who are ignorant of the articles of Islamic belief as held by the doctors of religion. You are an unjust nation, disbelievers in the orthodox faith, and disobedient to the laws of the realm. If it be your desire to serve the cause of Islam, fight its enemies, the impious infidels, not the Moslem people; for the prophet says, 'The Moslem is he from whose hand and tongue the Moslems are safe.' Wherefore, then, do you address men of faith and Islam as you would infidels? and wherefore fight against men who believe in God and in the last day? The prophet says, 'Sedition lies asleep: the curse of God on every one who wakes it up!' What evil is greater or of a more unjust nature than war against the Moslems,—than considering as lawful the spoliation of their property, the ravishing of their honour, the massacre of their cattle, the burning of their villages in the province of Damascus, which is the best estate of God's domain,—than regarding as infidels the Moslems who worship towards Mecca, and addressing them as such? This has never been sanctioned by the doctors of religion; it has never been done but by sects who had wandered far in the mazes of error. How do you pretend to learning when you are ignorant? In your delusion you desire to raise a tumult, and by this stratagem to obtain the regal office. But remember how those who preceded you in this matter have failed. . . . It will suffice you to be warned by the fate of El Sheikh el Nejdy. . . . Return, therefore, to your homes: if you cease from your depredations far and near, no harm will befall you; if not, we shall sheath our swords in you,

taking God as our help. God says, 'Fight those who would do unjustly;' and the punishment of such as would corrupt the earth is death according to the law of God. Peace to those who follow the truth, and forsake sedition and doing evil! Written in the month Rajab, A.H. 1225."

From the preceding correspondence it will have been observed that Wehhabeeism was, in fact, an attempt to revive the austere observance of the Mohammedan religion. It was also a reproduction of the fanatical spirit and enthusiasm which had animated the warriors of Mohammed, Omar, and Khalid Ibn el Walid, and which, after having abated in the times of the Abbasside dynasty, revived during the wars of the Saracens with the Crusaders. It was a natural and, within its geographical limits, a powerful reaction, produced by the depression which Mohammedanism had suffered under the Othman government. But it is worthy of notice that the movement having sprung up among the wild sons of the desert, whence Islamism took its rise, it was repressed by the Moslem sword. A similar attempt at reformation was tried six or seven years ago by a celebrated Sheikh. It was a kind of fraternity to secure a better observance of the ordinances of religion, and to infuse among its members a spirit of Mohammedan piety. But it found a feeble response among the masses, and in a short time after its appearance it was frowned down by the doctors. If Mohammedanism is prophetically doomed to die, and if the signs of the times clearly indicate this result, it is equally obvious that its death-throes will be long-continued

and attended with oft-repeated and violent reactions, which will assume an alarming aspect to one ignorant of the end. Mohammedanism is not dead, but it is dying. It is still possessed of all the properties of life, but it is a life that is fast ebbing away, because its resources are being dried up. The element which evoked this religion into being, and which has sustained it through the twelve hundred and seventy-four years of its existence, is the power and fierce spirit of the sword. This power is dying fast. A slow but sure poison is benumbing and destroying the vitality of its organism. An invisible agency, acting by visible causes, is doing a work that was predicted more than two thousand years ago.

THE RELIGION OF THE METAWILEH.

On the death of Mohammed without leaving any male issue,* a serious controversy was at once raised among his followers as to the principle of succession, and the person who should succeed him in guiding the affairs and looking after the interests of the newly-founded empire and religion. Four candidates—'Ali, Abu Bekr, Omar, and Othman—stood forth conspicuously among the leading Moslems; but the contest lay chiefly between the two parties who upheld, respectively, the claims of 'Ali and of Abu Bekr. The former was the cousin-german of the prophet, the husband of Fatima, his most beloved daughter, and distinguished for bravery, magnanimity, ability, zeal, and piety; while the latter was the early convert and friend, the constant companion, the able coadjutor, and the father-in-law of Mohammed,† and no less distinguished for his

* Mohammed had five sons—El Kasim, El Tayib, El Tahir, and Abdallah, by Khadija, his first wife; and Ibrahim, by Maria, a Coptish concubine—all of whom he survived. He had also four daughters, Rakeiyah, Zaynab, Um Kalthum, and Fatima.

† Mohammed had eleven wives, nine of whom survived him. 'Aysh-h, one of the survivors, was the daughter of Abu Bekr, and the most favoured wife of the prophet, in whose house and on whose bosom he breathed his last. She was a learned woman in religion, poetry, and history; and the Moslems greatly respect her memory, and call her, by way of eminence, *the mother of the faithful.*

eminent qualities. In the highly excited minds of the Moslem chieftains, and the immediate urgency of the case, it was soon determined that the principle of succession should not be according to the order of consanguinity, but that the commander of the faithful should be freely elected by the faithful themselves, through their leaders and representatives. The party of Abu Bekr prevailed; he was chosen and proclaimed with enthusiasm, and assumed the administration of the spiritual and temporal government without opposition. He lived only two years after his election; nevertheless, it was not till both Omar and Othman had been successively elected and had reigned, that 'Ali succeeded to the dignity which his friends and party believed had been unjustly usurped by the three preceding khalifs. At the time of his election, a period of twenty-four years had elapsed since the death of Mohammed.

But though 'Ali appears to have been properly and unanimously elected, he had to contend with powerful enemies on the battle-field in order to maintain his supremacy. One of his opponents was 'Ayshah, the widow of the prophet, who cherished a deadly hate against 'Ali, in consequence of his claims having nearly deprived her venerable father, Abu Bekr, of the khalifate, or, according to some, because his former suspicions of her chastity had not been forgotten or forgiven. But her designs against him were speedily frustrated; for in the battle of the Camel, near Bosrah, in the province of Irak, her two generals, Tulha and Zobair, were killed, her army was defeated, and she herself taken prisoner. She

was treated, however, with respect by 'Ali, and sent to her house at Medina, the place of her husband's grave. In Moawiyah, 'Ali had a more formidable foe. This man was a distinguished general in the Moslem army, and was also Governor of Syria, and thus had great influence in the country which he governed, and among the large army which he commanded. At the time of 'Ali's succession, he himself had aspired to the monarchy; and the election of his rival only filled him with rage and jealousy, while it did not abate his ambitious desires. Sanguinary actions ensued, but without any definite result, in which seventy thousand men were slain; and loud murmurs at the loss of so much Moslem blood by Moslem hands were distinctly heard throughout all the countries and provinces where the banner of the Mohammedan religion had been unfurled. Three assassins were despatched by a secret confederacy to slay 'Ali, Moawiyah, and 'Anu,—the latter a lieutenant of Moawiyah, who had detached Egypt from the sway of 'Ali and usurped its government,—as being the only course which could give peace to the distracted empire. The wound of 'Ali alone proved mortal, and he died three days after receiving it, and less than five years after he had begun to reign. 'Anu escaped, from his person having been mistaken by the assassin; and Moawiyah recovered from the wound which was inflicted on him.

'Ali died in the midst of his preparations to invade Syria, and extinguish the revolt of Moawiyah and his faction in the seat of its origin and strength. He left

two sons—Hassan and Hosain—the eldest of whom, at that time thirty-seven years of age, was soon after elected by the friends and army of his father to fill the vacant khalifate. The parties were then in Babylonia, the Irak of the Arabs; and thence Hassan marched with his troops to meet the enemy of his father, now his own, in those immense plains which separate this region from the province of Damascus. The two armies met, and after a feeble contest, Hassan, who had not inherited the military character of his father, abdicated the throne ingloriously in favour of his enemy; but under certain conditions, one of which was, that on the death of Moawiyah, he should resume the khalifate. After this arbitrary mode of proceeding, Hassan retired with his brother to Medina.

The condition thus agreed upon, however, proved fatal to Hassan. Yezid, the son of Moawiyah, who had set his heart on succeeding his father, procured the death of the rival who stood in his way, by the foul means of poison. It is said that the poison was administered by one of the wives of Hassan, whom Yezid had promised to marry, and that he subsequently violated the engagement, pleading that he could not take into his embraces a woman who had murdered her husband. On the death of Moawiyah, he having firmly established the regal throne in his family, the principle of free election was for ever abrogated in the Mohammedan empire, and Yezid, the second king in the dynasty of Beni Umayah, succeeded his father. At the same time the partisans of the house of 'Ali in Irak, where they were almost ex-

clusively found, elected Hosain, who was then in Arabia, and transmitted to him secretly a list of one hundred and forty thousand names of those who were ready to support his claims with their swords. Having well ascertained the authenticity of the document and the loyalty of those who had attached their names to it, Hosain, confident of success, approached the place with a small retinue. The province, however, was governed by faithful adherents to the cause of the newly-established dynasty of Beni Umayah, and he was met by a greatly superior force, which had been despatched to intercept him on the way and prevent his occupation of the country. The subsequent action was short, and its issue not doubtful. Hosain fell covered with wounds, and his head was carried to Obeidallah, the lieutenant of Yezid at Cufa.*

Hosain was the last descendant of 'Ali who, at that time, openly aspired to the khalifate. About two hundred years after (A.H. 256), a royal dynasty, well known in history by the name of *Fatimite*, established itself in Egypt, and reigned during the long period of two hundred and seventy years, on the ground of the family being descended in a regular line from 'Ali and his wife Fatima,†

* Cufa and Bosra, commonly written Bussorah, were at that time the two principal cities of Irak. Bagdad became afterwards the trading city, when the Abbassides held their court there, and made it the seat of oriental learning.

† Of this Fatima, even the Moslems have the most fabulous accounts. She was called The Pure, The Virgin, Venus; and it is confidently reported that the wives of the prophet used to spin and sew in the darkest night by the light of her face. Mohammed, her father, once told her, that God was always angry when she was angry, and pleased when

from the latter of whom they took their name. Some of the kings of Persia have also made the same claim;* nor has this claim ceased down to these times, as will be seen hereafter.

Among the many questions which agitated Mohammedanism during its early periods, and which threatened, by the civil wars which they produced, to exterminate the Mohammedan empire and name, none was destined to be so extensive and permanent in its effects as the one relating to the successorship of 'Ali and his descendants. The difference, which at first was confined within the narrow limits of the single question about the khalifate, gradually increased in magnitude till at length it was the means of dividing the religion of Islam into the Sunnite and Sheïte creeds and parties—the former distinguished by its adherence to the constitution and principles of the early successors of Mohammed; the latter, by rejecting Abu Bekr, Omar, Othman, and every other khalif not lineally descended from 'Ali. The Sheïtes, through opposition, persecution, and bloodshed, were compelled to add a new dogma to the Islam faith,—namely, that the vicegerency of 'Ali was of

she was pleased. He delighted in kissing her often, and when he was asked the reason of this extravagant fondness, he replied that he detected in her breath the odours of the fruits of Paradise. At the time of her marriage with 'Ali, she said to her father, "Father, I hear that you arranged my dowry in money—what, then, is the difference between me and the daughters of men? Pray God that He would make my dowry available intercession in behalf of the sinners of your people." This prayer was heard, and Gabriel brought down a paper to that effect from God.

* Gibbon, Decline and Fall of the Roman Empire, chap. l., n. 185.

equal importance with the Divine mission and apostleship of Mohammed. The doctors of both parties, assuming, like their chieftains, a hostile attitude towards each other, gave by their opinions and in their books a well-defined shape to the schism which party spirit and age had rendered wholly incurable. And yet the points of agreement between the Sunnites and Sheïtes are neither few nor unimportant: on the really fundamental articles of Mohammedan faith, there is but little difference.

The stronghold of the Sheïte religion is Persia, where, since the earlier periods of its existence, it has been the religion of the state and of the people. In Syria, the Sheïtes are found in Akkar, a district to the north of Tripoli; in Belad Besharah and Shukeif, the mountainous country east of Sidon and Tyre, with a small number in these cities; and in Baalbec and Cœle-Syria. Their number in these places is computed at about eighty thousand souls, though this estimate appears to us to be rather high. Their physiognomic features are strongly marked and distinctive, making the theory not improbable which regards them as colonists from some foreign country, perhaps Assyria or Persia. Of this, however, they have no notice either in their books or traditions. They are called in this country Metawileh; and it is for this reason that we have adopted the name at the head of this chapter. The learned among them, in speaking of their religion and people, still retain the word Sheïte;* though they

* The word Sheïte is derived from a verb which signifies the part which the friends of 'Ali took in proclaiming him the only rightful

always prefer to call themselves, and to be called by others, Moslems.

The Metawileh believe, like the Mohammedans, that God is one, omnipotent, omniscient, omnipresent, and eternal; and the proofs which they adduce from nature of His existence and attributes, are substantially the same as those used by Christian writers on Natural Theology.* They believe also that He is a spirit and invisible; on which point alone, on the subject of the Deity, they seem to be at issue with the Moslems, who, they allege, believe that He may be visible. He is incomprehensible; not begetting, nor begotten; His existence is independent of the accidents of time and place; unchangeable in His essence, and too exalted to be capable of union with, or manifestation in a human or any other nature; good and merciful; holy, and incapable of doing any wicked action, because He is fully conversant with its nature, and is under

claimant of the khalifate. The Sunnites take their name from their adherence to traditions, many of which are rejected as spurious by the Sheites.

* In the foregoing historical sketch we have not given our authorities, because the incidents mentioned are salient points in Islamic history, and may be found in almost every treatise on the subject to which the reader may apply; nor, indeed, has the author, for the same reason, taken much pains in verifying every incident from original sources. In the doctrinal part, which he now begins, he takes his matter wholly from two books on the subject, "Hedaiat Mulla Muhsin," and "Tiz'an Kafi," which he chose for this purpose from about one hundred otners on the religion of the Metawileh, in the possession of his friend, Es-Sayid Mohammed Amin. As it would serve no good purpose to be making constant reference to these works, it will be sufficient to mention the fact in this place.

no necessity to commit it. If He were capable of such an action, all confidence in His promises and threats, His prophets, apostles, and books, would be lost. Everything of a contrary nature which He permits has some wise design in it; such, for instance, as the origin of evil and its introduction into this world. In worshipping Him, one must not worship His name, or His name and ideal (person) together, but His objective ideal alone. It is idolatry to do otherwise.

God governs the universe according to His sovereign will by a special providence, which controls every event and the destiny of every being. Nothing can happen without His decree, predestination, and will, though many things may take place without His complacency. In all the dealings of God with his servants, He intends their ultimate good. He thus dispenses health and disease, riches and poverty, as He sees best for the good of each individual. Abu Abdallah, one of the twelve imams, was once asked whether God desires, wills, decrees, and ordains all that takes place; he answered in the affirmative. He was then asked whether He takes pleasure in the same; he replied in the negative. When he was asked again how it was possible that God should desire, will, decree, and ordain, without taking pleasure, he said "So has it been revealed to us." The doctrine of predestination, in reference to the free will and agency of man, is a mystery which no man can solve, and which it is therefore wrong to subject to the powers of reason. In no sense, however, can it be allowed that God compels man to sin; for, in

this case, He would be the real author of sin, and it would then be unjust in Him, as it would be contrary to reason, if He should judge or punish sin. The natural ability and free-will of man are not impaired by the agency of God in predestination; and it is evident that God requires of men not that which is above their ability, but that which is beneath it, as in the matter of prayer, alms, and pilgrimage. Es-Sadik says, "There are three classes of men holding different views on the subject of predestination and free-will: Those who say that God compels man to sin are unjust in their judgment, and speak evil of God; those who say that God has left man to his unaided powers, deny the supreme sovereignty and providence of God; but those who say that God requires of man what it is in his natural ability to do,—so that when he does good he thanks God for the ability vouchsafed, and when he does evil he prays God for forgiveness,—are good Moslems."

It is a matter of equal necessity with the existence of the Supreme Being, that, being invisible and of a higher nature than to communicate directly with the children of the dust, He should commission delegates with His will and laws, in order that they may reveal to men the knowledge of God, their obligations to serve and worship Him, and what their real interests are in this world and in the world to come. To these delegates He has given all the evidence necessary for the establishment of their divine mission. For, He who has so wonderfully constituted man, who has made so abundant provision for the neces-

sities of his constitution, and who has put all his various powers and faculties under the control of the mind, could not, of necessity, neglect his higher interests, but has both revealed His will and certified the revelation by the evidences of His might. Hence it is a matter of absolute moral necessity that God should send prophets and apostles into this world, and Himself witness to their divine mission by the miracles which are performed in them and by them.

It is also equally necessary that all prophets, apostles, and imams be infallible, both in their doctrine and life, in order that men may profit by their instructions and example; for, the contrary being supposed, it is far from likely that men will have confidence in them, or be led by them in the paths of religion and virtue. Nor, indeed, is it easy to conceive how they can fall into any of the four primary sins—avarice, envy, anger, and lust: for how can a prophet be avaricious when the world is under his power, and he himself is the treasurer of the Moslems; envious, when there is none but God above him; angry, except it be in the cause of God; or lustful, when God has put it into his heart to despise this world and value the other? What the Koran and tradition say of the peccability of prophets is explained away in the following manner:—The sins of prophets and imams are no other than a rare intermission of their communion with God, occasioned by their spending larger time in the use of allowable enjoyments than is absolutely necessary. They are considered to be far superior to angels, and hence

these were commanded to worship Adam.* In a tradition, Mohammed, speaking to 'Ali, says, "God has made the prophets superior to the highest angels, and he has made me superior to all the prophets and apostles; next to me, you and the imams of your posterity are superior to all others. The angels are ministers to us and to those who love us." According to another tradition, the number of prophets is one hundred and twenty-four thousand, though five are distinguished above all the rest, namely, Noah, Abraham, Moses, Jesus, and Mohammed,—the last being the most excellent among them, and his religion being capable of no change or abrogation.

The Metawileh believe, with the orthodox Mohammedans, that the divine mission of Mohammed is established beyond all doubt by the numerous and satisfactory miracles of which he was the subject, and by those which he performed. His superior talents, learning, power of command, amiable disposition, and ready answers to most difficult and profound questions often put to him,† with-

* Koran, chap. i.

† We select the following answer from a large number of others of like character collected in a book:—"Eighty squadrons of angels bear the throne of the Almighty, every squadron being one thousand furlongs in length, and five hundred years in breadth. Their heads support the throne, and their feet reach a degree lower than the seventh earth. They are clad with pearls and rubies, their hair is like saffron, their food is praise, and their drink hallelujahs. The angels of one squadron are composed half of snow and half of fire; of another, half of water and half of air. If a bird were to try to fly from the right to the left ear of one of them, it would take him more than a thousand years to traverse the distance." So much for the learning and arithmetic of the prophet! But we doubt whether Mohammed's good sense could utter

out his ever having studied at home or abroad; his nocturnal journey to the seven heavens; the miracles which he performed;* and the magnificent language and eloquence of the Koran, with the accurate and comprehensive system of jurisprudence which it contains,—are considered evidences rendering it absolutely inconceivable that he should have been an impostor. The Koran, however, to which alone Mohammed appealed in his lifetime, as carrying with it its own Divine credentials, from being inimitable by any human or angelic power, they believe to be the great and standing miracle on which the truth of their religion is based, and with which they are willing that it should stand or fall. Nor can there be any doubt that this book is the great delusion which attaches to itself so many millions of devoted followers.†

such nonsense, and whether, indeed, learned Moslems allow the authenticity of these questions and answers.

* See, on the miracles of Mohammed and the evidences of the Mohammedan religion, the chapter on Mohammedanism, p. 175, *et seq.*

† The Metawileh not only believe that the Koran is the undisputed word of God, and the guide of men to truth, virtue, and paradise, but also that there is great merit in reading it, inasmuch as from this source alone the Mohammedan sinner can find more than enough to atone for all his sins, and gain him all the bliss of paradise. Of the many traditions which they have on this subject, we select only the two following:—Abu Jaafar says, "Whoever reads the Koran while standing in prayer, for each letter God will write down to his account the merit of one hundred good deeds; he who reads it while sitting in prayer, God will write him for each letter the merits of fifty good deeds, he who reads it at other hours will receive for each letter the merits of ten good deeds. He who reads a chapter of the Koran before going to bed will receive for each verse the merit of ten good deeds, and the pardon of ten misdeeds." "Whoever once reads the chapter, 'Say, God is one,'

From the fact that the so-called orthodox Mohammedans have taken the name of Sunnites (Traditionists) to distinguish themselves from the Sheïtes, the impression has gone forth that the latter wholly reject tradition. But with all the veneration of the Sheïtes for the Koran as the word of God and the repository of all the dogmas, doctrines, laws, and ordinances of the Islam faith, they believe also in the value of oral traditions. They reject, indeed, many which the Moslems believe to have been handed down by the earliest successors of Mohammed, because these mediums are detested by the Sheïtes, and their report of traditions is considered as untruthful. But while they deny the genuineness of many of the traditions preserved by the Moslems, they have a set of their own, which again are regarded as spurious by the Sunnites. Besides the large number ascribed to Mohammed, the Sheïtes have preserved a still larger number which they believe to have come down from 'Ali and the other imams; and to which they attach an equal value with the traditions of the prophet on all questions of faith and duty.

On the subject of ethics, the Metawileh do not differ much from other Moslems. All good works they divide

will be blessed; if he reads it twice, he and his relatives will be blessed; if he reads it thrice, he, his relatives, and his neighbours will be blessed; if he reads it twelve times, he will be entitled to twelve palaces in paradise; if he reads it a hundred times, all the sins of twenty-five years of his life will be pardoned, except sins of bloodshed and extortion; if he reads it four hundred times, he is entitled to the reward of four hundred martyrs."

into duties, or works of ordinances, and works of supererogation. The first division comprises prayer, fasting, alms, and pilgrimage; the prompt performance of duty to parents, kinsmen, and slaves; circumcision of males; self-preservation; a life that is neither extravagant nor niggardly; marriage in all cases where there is danger of sin; veracity in the communications and transactions of life; good faith both to believers and unbelievers, even to the murderers of El Hosain;* the performance of all engagements and promises; the right use of all the blessings of God; contentment; exhortation to others; feeding the poor, and helping the distressed, &c. These duties, however, though among the most primary, are not in every instance binding on all; *e.g.*, alms is a duty only when the person is of full age and in affluent circumstances, and pilgrimage is binding on those only who are able to perform it. The works of supererogation are many, the following being the principal:—The frequent mention of the name of God; the assiduous reading of the Koran; frequenting the public places of worship; the habit of

* In the same book from which the above is taken, the doctrine is laid down that, as it is the duty of believers to love the friends of God, it is equally their duty to hate His enemies, especially the Sunnites, who made war with the imams, and procured the murder of 'Ali and his sons. From their actions, and sometimes from their words, it is also certain that they do not recognise any obligations towards those who are not of their faith, that they even hold it allowable to kill or rob them also, and that it is a duty not to respect them or give them their dues until the request or demand has been repeatedly made. Certain as all this is said to be, I have not been able to find the doctrine in their books, unless it be implied in the statement made at the beginning of this note.

saluting believers, and of returning their salutations; making many friends, shewing civility to them, and requiting them for their favours; readiness to help; generosity to the members of the family, and to others; compassion on the poor and needy; veneration of old age among believers, and humility towards all the faithful; patience under injury; mildness and dignity in deportment; and shunning the use of evil language. In addition to these, the pious man must cultivate a sense of his shortcomings at all times.

But it would be tedious to enumerate all the points on which the Sheïtes agree with the other Moslems; for a concise explanation of them, the reader is referred to the chapter on Mohammedanism. It is enough to say in this place that they likewise believe in the moral actions of men being written by the two angels; in the immortality of the soul; the visit of the black angels to the dead body in the grave; the resurrection and judgment; the weighing of actions in the balance, and indemnification of the oppressed;* the delivery of the books, and the passage over the bridge El Serat; and the eternal duration of Paradise and Jehennem. In the fate of disobedient believers they also agree. Those will not suffer the punishment of

* This, it will be remembered, is done in the following way:—Such as have suffered oppression in this world will receive in compensation at the hour of judgment a just amount of the merits of the good works that were performed by the oppressor in his lifetime. If the oppressor has no good works, the oppressed will nevertheless be indemnified by having a part of his own misdeeds transferred to the name of his oppressor.

hell eternally, but after atoning for their sins by the pains suffered there for a time, they will be released by virtue of their orthodox faith, and the intercessions that will be made in their behalf by Mohammed, 'Ali, and the imams. It is even supposed by some that they will not suffer positive pain in hell except at the moment of their egress from it.

Let us now consider more particularly the distinctive features and peculiarities of the religion of the Metawileh.

We have already mentioned, in a historical point of view, the original contention between the Sheïtes and the Sunnites on the subject of the khalifate. The Metawileh contend to this day that the succession of the three first khalifs was not valid, and hence they execrate their memory and that of their partisans, which, it is needless to add, is regarded by the Sunnites as a grave and unpardonable heresy. Neither can the Sheïtes look with less detestation on Moawiyah, who they believe was the instigator of 'Ali's assassination; nor on the house of Beni Umayah, who established their dynasty on the blood of their martyred imams.* The acerbity, there-

* "The account of Hosain's death, in the Persian 'Tarikh Tabary' is much longer, and in some circumstances more pathetic, than that of Ockley, followed by Gibbon. His family, after his defenders were all slain, perished in succession before his eyes. They had been cut off from the water, and suffered all the agonies of thirst. His eldest son, Ally Akbar, after ten different assaults on the enemy, in each of which he slew two or three, complained bitterly of his sufferings from heat and thirst. 'His father arose, and introducing his own tongue within the parched lips of his favourite son, thus endeavoured to alleviate his sufferings by the only means of which his enemies had not yet been

fore, which exists between the two sects is owing chiefly to the one party believing in the piety, excellence, and legitimate succession of Abu Bekr, Omar, and Othman, and to the other considering them as wicked usurpers, who were succeeded after 'Ali's death by others still more wicked and bloodthirsty. It was this, doubtless, which laid the foundation for other differences, and it is the principal matter to which the mind of both parties is now directed when adverting to each other.

This controversy, moreover, is not limited to the persons who filled the office in the earliest times of Mohammedanism, but extends to the nature of the office itself. The Sunnites hold that the office is chiefly a temporal one, in which the khalif, while he rules the faithful, also looks after the religious interests of the empire of which he is the constituted king. The Metawileh consider the

able to deprive him.' Ally was slain and cut to pieces in his sight; this wrung from him his first and only cry; then it was that his sister Zayneb rushed from the tent. The rest, including his nephew, fell in succession. Hosain's horse was wounded; he fell to the ground. The hour of prayer, between noon and sunset, had arrived; the imam began the religious duties: as Hosain prayed, he heard the cries of his infant child Abdallah, only twelve months old. The child was, at his desire, placed on his bosom; as he wept over it, it was transfixed by an arrow. Hosain dragged himself to the Euphrates; as he slaked his burning thirst, his mouth was pierced by an arrow: he drank his own blood. Wounded in four-and-thirty places, he still gallantly resisted. A soldier named Zeraiah gave the fatal wound: his head was cut off by Ziljousheng."—*Price*, pp. 402, 410, in Milman's Notes on Gibbon. The Metawileh spend the first ten days of the month Moharram in mourning and lamentation, as the anniversary of the death of El Hosain. During those days they read a long and pathetic history of the occasion, and do no work in them. They call them "The Ten Days."

position more in a spiritual light, and call its occupant not a king, but an imam, a vicegerent of the prophet on earth. For the same reasons that men need a prophet, say they, do they need also an imam, with whom God deposits all the learning and knowledge of religion, who shall give a right and indisputable interpretation of the Koran, and who shall thus be a standing witness to the truth of the Islam faith. As he is *ex officio* the king of the Mohammedans, whose business it is to lead them in war in the cause of God, and to administer justice to the poor and oppressed, he is also their high priest, their preacher, the expounder of their faith, and their guide in all spiritual concerns. He should be the best and most learned man of his age, and is, in fact, as inspired and infallible as the prophet Mohammed was. "We," says one of the twelve imams, "possess all that the prophet possessed, except the office of prophecy and the right to have more than four wives," Mohammed having enjoyed the privilege of taking eleven. The imams are pure and holy beings, acquainted with the secrets of the Most High, and are the way of access to Him as mediators and intercessors. Their commands are the commands of God himself, and disobedience to them is disobedience to Him; and, in short, as Noah was only saved by entering into the ark, so a man can be safe from the wrath of God in time and eternity only by a sincere attachment to them.

The office of imam is a perpetual one, and since its establishment it has never been vacant. 'Ali was suc-

ceeded by eleven of his descendants, constituting with himself the twelve imams who hold so important a place in the creed of the Sheïtes. The thirteenth—Mohammed Ibn el Hassan el Askang—disappeared without having died, but he continues to live till the present time, though in a state of disguise, and without being known. He is believed to communicate with men *incognito*, being often, if not always, present among the multitudes who crowd the holy Caaba every year. At the appointed time he will manifest himself to men, and will then be known by the name of the Guide, (El Muhdy,) and with Jesus, the son of Mary, will fill the whole world with the knowledge of God, and with justice and piety, even as it is now full of idolatry, error, and unrighteousness. This set time is fast approaching. All this is a part of the settled faith of the Metawileh. Some of their learned men believe also that after the appearance of the Muhdy, he will in due time die, and be succeeded by his own father, or predecessor in the office, who will be raised from death for this purpose: and a retrogade resurrection and succession will go on, until the twelve imams shall have risen and completed the regeneration of the world. After this will come the end, the judgment and eternity.*

* The Metawileh of Syria believe that they have among them the veritable descendants of El Hassan and El Hosain, the children of 'Ali; and we have heard that the Sheïtes of Persia, and even the Moslems of that country, do not dispute the veracity of these claims. From the fact, however, that large numbers have made the same claims, the intelligent classes have their doubts on the subject, and are content to treat it with indifference. These two branches of the descendants of

The Sheïtes, rejecting the opinions of the four Mohammedan schools, hold that Jaafar Ibn Mohammed, the sixth imam from 'Ali, was the person who was commissioned to give the Mohammedan system its most definite and permanent form. To his sayings—preserved, we believe, wholly by tradition—they appeal in all cases where a question of religion or jurisprudence is concerned; and he is to be considered, therefore, as the author of the peculiar views of the Metawileh. We shall specify merely a few of the points on which, according to the system of Jaafar, the Sheïtes alone hold orthodox views.

In prayer, the Metawileh perform their ablutions in a different way from the Mohammedans, using very little water for the occasion. When they bow to the ground, their heads are made to touch a small cake of earth, which they constantly carry with them for the purpose, made from the very spot where El Hosain was killed. If this cake happen to be lost or not obtainable, they use for the purpose a stone, or some other material, to remind

'Ali, called El Hassaniyeh and El Hosainiyeh, reside in Belad Beshara, wear the green turban as the badge of their honourable descent, and are called Suyyad. They are distinguished by their strict adherence to their religion, and display all that sanctimonious piety which forms an essential part of it. They are treated with great respect by the Metawileh, out of veneration for their illustrious origin. The most distinguished person in these families at present is Es-Sayid Mohammed Amin el Hosainy. I have seen him, in letters from the highest beys of the Metawileh, addressed as "My liege lord, master, and hope after God." It is from this person that the author has succeeded in obtaining the books previously mentioned as having supplied most of the materials in preparing this chapter.

them of the holy earth on which was shed the blood of their illustrious martyr. Unlike the Moslems, each one prays singly, unless the leader be a mujtahid, a kind of doctor of divinity, who has completed his studies in Irak, and has returned with satisfactory testimonials of his having attained a high degree of learning and piety.* At the hour of prayer, all articles of clothing in which gold is wrought, and gold or silver rings and watches, are laid aside. Among the points of difference on the subject of pilgrimage, the most remarkable is, that it may be performed by proxy, even though the person for whom the service is done be dead. Another of their peculiar customs is, that when a person dies in affluent circumstances, he is covered with a shroud on which a part or the whole of the Koran is written,—the price of the article ranging from five hundred to two thousand five hundred piastres,—and readers are employed to read the Koran over the grave of the newly deceased, with the idea that while this is going on, the black angels will not be permitted to approach the dead body. The Sheïtes always begin and end the fast of Ramadan with the visible appearance of the new moon, not depending on computation of time, except in cloudy weather. The fast of the day begins at broad daylight, and ends by the time that the eastern horizon is wholly free from the last refracted rays of the set sun, both periods being about half an hour

* The Sheïtes regard it as a pious and meritorious work to visit the places where 'Ali and El Hosain were killed, where also they have a kind of college, to which the Metawileh of Syria resort for education.

later than the computation of the Mohammedans. All travellers, according to the Koran, are excused from fasting, but the Metawileh do not consider less than seven hours' travelling as permitting food; if it come up to this measure of time, they deem it wrong to fast. Neither can the traveller fast at all unless he expects to stay ten days at the place of his destination. Should he fast on the way it will not be valid, and must be commuted by an equal number of other days. The Sunnites and Sheïtes differ considerably on some of the readings in the Koran, and also on the interpretation of some important passages.

The Metawileh have a remarkable form of marriage, which they call "the marriage of privilege." It is a legal and regular engagement, with the usual gift of dowry, but on the strange condition that the marriage tie shall continue for a specified time only, say a month or year. When the stipulated term expires, the conjugal relation ceases absolutely, unless it be renewed according to the ordinary and permanent form. This engagement takes place generally with a widow, the thing being impossible with a married woman whose husband is alive, and quite improbable with a virgin, who cannot be blind to the disadvantages attendant on such an arrangement. When children are the fruit of such a marriage, the father is bound in every case to maintain them. They have also a form of nominal marriage, which they call "the engagement of interdiction." The proceedings are regular throughout, except the definite stipulation that the husband can have the privilege of only seeing his wife; the design of

this being to gain free access to a young woman and her immediate female relatives, in order to wait upon them, confer with them on matters of business, &c., which a stranger could not otherwise obtain. The nominal or "interdicted" wife can marry at any time without a permission or divorce from her *quondam* husband. By these convenient modes of marriage, facilities are offered for a man and a widow to go together as husband and wife on a pilgrimage to Mecca, or on some other travelling tour, at the termination of which the bond is dissolved; and so when a man goes with a female who will not consent to be his wife of "privilege," the matter can be easily arranged by his nominal marriage with her daughter or mother. They avoid, however, these marriages as far as possible, in order to escape the sarcasm and odium of other sects—especially the Mohammedans—on their way together to the holy places. Divorce does not take place, as with the Moslems, by a single word, but through a regular process with a lawyer. This law, as it prevents hasty divorces, which bring so much misery on many husbands and wives among the Moslems, would be a salutary one, were it not for the right of the husband to take back his divorced wife twice, without the Islamic condition of her having been first married to another man.*

For finding out the path of duty, so difficult sometimes

* This is contrary to the express words of the Koran, which says that a divorced wife cannot be taken back by her husband unless she be first married to another man, subsequent to the divorce. See chap. on Mohammedanism, p. 228.

to the Christian, who, after much prayer for guidance and a close study of the providential circumstances of the case, may not always be sure of the safety of the course which he decides to follow, the Metawileh have a very original, and to themselves undoubtedly a satisfactory and decisive way; and as it is very easy, and the process very short, it is adopted by every person among them making any pretensions to piety. The person who is desirous of finding out the will of God takes, or another for him, the string of beads usually found in the pocket of almost every Oriental, and after imploring the Divine guidance, takes a part of the string with an indefinite number of the beads between his hands, and then begins to count on both sides by pairs, thus approaching the middle of that portion of the string of which he has hold. If in the middle a single bead remain, the matter which he has in mind is attended with the Divine approbation; if three remain, he is at liberty either to do it or not; if two or nothing remain, the act will be contrary to the Divine will, and unattended with success. One of their greatest men once left two or three of his children to die successively without any medical treatment, because in consulting God, or his beads, he discovered that he would violate the will of God by putting them under the care of a physician, or giving them any medicine. Another, who was afflicted with ophthalmia, subjected to this unreasonable test every remedy suggested to him, and doubtless now attributes his recovery to this salutary precaution. The month of Safar they consider as unpropitious, and for

this reason they avoid all travelling or beginning a new undertaking in it.

A stranger cannot remain long in their company without noticing that they have a great horror of being defiled in their intercourse with persons not of their sect. They sometimes make an exception in the case of Moslems; but this is well known to arise wholly from a fear of their wrath and power. They never eat of the meat of animals killed by others. All liquids and damp articles touched by the defiled (persons who are not Metawileh) become defiled to them, and their use is interdicted. Of the food prepared by strangers they cannot partake, nor even drink of the water held in their vessels, or in their possession. The bread of the Gentiles they do not allow to be baked in the same ovens which they use. They will not touch a stranger if his clothes happen to be wet with water, nor even allow him to enter their houses while in this state, except in cases of extreme urgency, and then often not without considerable difficulty. It is quite unwillingly that they will give a traveller a drink of water, because they are bound either to break or purify the vessel from which he drank. In eating with others, which they are sometimes compelled to do, they are careful not to eat from the same side of the plate; and, after the meal is over, they purify themselves from the contracted defilement, by pouring water over their mouths! They even carry this matter to such an extreme length, that a Metawileh shopkeeper will not sell a Christian any kind of liquid unless he receive the price before weighing it; be-

cause after it is weighed, it becomes the property of the buyer, and if he *then* takes the price, it will be the price of a defiled article. It need hardly be added, that by the habits and feelings of a lifetime, they come at last to look upon Christians and others with much the same benevolent feelings with which the Jews regard swine; and yet the Metawileh, in their habits, dress, and mode of living, are by far the most filthy race in the country; so that this abused doctrine of defilement makes their company very disagreeable both to themselves and to those with whom they are associated.

As the Metawileh religion is only another name for the Sheïte, it will be easily understood that they feel a strong though secret dislike to the Turkish government, and that, notwithstanding the outward professions of loyalty which they make, all the sympathies of the Metawileh of Syria are with the Persians, to whose country they look as the stronghold of their religion, and the bulwark of their faith. In Belad Beshara—the mountainous country which rises from the coasts of Tyre and Sidon, and extends eastward to the Huleh and Safet—they are governed by beys of their own sect, by whom, however, they are treated with little regard to justice and righteousness, or even to the laws of the land. All cases of civil law among themselves are settled by the sufferance of the Turkish Government, according to the principles of Sheïte jurisprudence, for which they have lawyers of their own, and a mufti appointed by the Pasha of Beyrout. In every lawsuit, the contending parties consider it wrong to have the matter

carried before a judge appointed by the Government; by mutual agreement, therefore, they take such cases to some free and impartial lawyer, who decides the difficulty without receiving any fee for his services. If, notwithstanding, one of the parties be still dissatisfied, the case can be carried to another lawyer. The most learned and distinguished man among them in this respect is Esh Sheikh Abdallah Name, the only mujtahid whom they have at present.

In their bearing the Metawileh are sanctimonious and pharisaical, proud of their religion and of their strict adherence to its ceremonial observances, and lay claim to superior learning. But few, however, among the higher classes, have any intelligence or general information; and even their learning is superficial, and their acquaintance with the state of the civilised world very limited. In their morals they are not any better, if not indeed much worse, than the Moslems. The lower classes among them are addicted to petty theft, and all of them to shameless lying. Nor does it appear that they consider either theft or lying to be great crimes, especially when the victims of their fraud are persons who do not belong to their sect. It is even said by the Christians who live among them, that they have heard them declare that it is meritorious to rob and injure Gentiles; but of this repulsive doctrine we have found no positive indications in their books.

In their feelings towards Christianity they do not differ from the other Moslems. To a firm belief in the absolute unity of the person of God, in the Divine mission of

Mohammed, and in the Koran as the undisputed word of God, they add a regard for 'Ali and the imams scarcely inferior to their veneration of the Arabian prophet. These points are so interwoven with all their ideas of religion, and with all their feelings as religious beings, that nothing short of the power of God can change their sentiments on and abhorrence to Christianity. The doctrines of the Trinity, the Divinity of our Saviour, and the Atonement, are equally repulsive to Moslems and Metawileh. Jesus they believe to have been a mere man, a prophet, like Mohammed, sent to teach men the knowledge of God. That He is the Son of God, equal with God, a person in the Godhead,—this sounds strangely in their ears, and is a stumblingblock which they cannot get over. The Koran, the magnificent eloquence and classic purity of which lend such a fascination and power to its diction, declares that God is one, to whom there is no equal or companion, and who neither begets nor is begotten. And this language rings perpetually in their ears from the days of childhood to the last moments of life, and presents an unwavering protest against the idolatry of the Christians, who believe in and worship more than one God. The Sheïtes of Persia and the learned Sunnites maintain, indeed, that the first thing that God created out of Himself was Wisdom;* and one at the first view might suppose that this doctrine would prepare their minds to believe in the divinity of Jesus. But the Wisdom on which they theorise is *created*, and is

* See Memoir of Martyn, chap. ix.

a *thing*, not a being equal to and co-eternal with God. Between the merit of good works and the mercy of God, they can find no place for the doctrine of the atonement. Deceived by the false notion of human merits, and regardless of the justice, veracity, and moral sovereignty of the Supreme Being on the one hand, and the total depravity and sinfulness of man on the other, they see no necessity for the sacrifice which the Lamb of God offered in His own person on the cross for the sins of the world.

And so confident are they of their position and of the errors of Christians on these points, that the Moslems have several books against us, and are ever ready to enter into a controversy on the subject. But though they carry on these discussions in a spirit of moderation, they always display in them much ignorance of the Christian religion, —supposing that we believe in three Gods, that the generation of the Son of God was real and natural, that the Deity became transformed into the human nature of Jesus, that Christ suffered involuntarily, that the sufferings of the cross fell on the Divine nature, &c. The fact is, neither the Moslems nor the Metawileh have yet had the means of knowing accurately the doctrines of Christianity. We have not hitherto had the same liberty as they enjoy for discussing these points, either verbally or in writing; the only book on the subject extant having been written by El Kundy, a Christian of the Middle Ages. But the time is fast coming, and the issue cannot be doubtful. The chief question will then probably be,

the integrity of the sacred text of our Bible. Fully admitting its inspiration, and making the bold and false assertion that it has been mutilated by the Jews and Christians, they are bound to give plain and satisfactory historical evidence that this mutilation has actually taken place. We have tried some very learned men among them with this question, but at no time did they attempt to offer the least shadow of a proof.

PART III.

THE SECRET RELIGIONS.

THE RELIGION OF THE DRUZES.

THE bravery and independent spirit of the Druzes, their primitive habits of industry and hospitality, and their close connexion with the name and history of Mount Lebanon,* have gained for them a considerable interest among civilised and educated people. Their religion, however, owing to the complete secresy in which it has been preserved since its first existence, until within a few

* Mount Lebanon is inhabited by Maronites, Druzes, Greeks, and Moslems. The two first predominate: the Maronites occupying the northern part of the Lebanon exclusively; while the southern is inhabited by a mixed population, chiefly perhaps Druzes. They are also found in the Hauran, Hasbeiya, and Rasheiya, in the vicinity of Damascus, Dgebel el A'ala, east of Antioch, whence large numbers of them have lately emigrated to the Hauran, in the mountains of Safet and Acre, and in Ras Beyrout. Their number is generally computed to be not much under 100,000 souls; but the following approximate estimate, we believe, is more correct:—

	Souls.
Mount Lebanon,	27,000
Hasbeiya, Rasheiya, and Merj Ayun,	7000
District of El Bellan, Damascus, and vicinity,	4000
El Hauran,	8000
Mountains of Safet and Acre,	1500
Dgebel el A'ala, between Antioch and Aleppo,	2000
The Zkitt of Ras Beyrout,	500
Total,	50,000

years past, and from the strange and conflicting rumours which were circulated about it,* has been the special subject of curious and interesting inquiry. The fortune of war has now put an end to the mystery;† and from the books which have thus been brought to light, the religion of the Druzes has been fully expounded, first by M. de Sacy, the justly celebrated Oriental scholar,‡ and since by others.

In the following sketch, which is gathered from original sources, being the result of a thorough study of their books, and may be considered therefore as authentic, we propose to give first a brief historical notice of the rise of this religion, and then a particular explanation of its doctrines and tenets.

The Sheïte party among the Mohammedans have always maintained that the khalifate (the office of succession to Mohammed) belonged, by right of inheritance, to 'Ali Ibn Abi Talib, the cousin and son-in-law of the Arabian prophet. They do not, therefore, acknowledge either the three khalifs who preceded him in the office, or any of those who succeeded him who are not his lineal and

* The report which gained most credence among the people of this country, and which appeared in some English books, is, that they worship the *calf*. This is a great error. The word is indeed found in their religious books, but always as a symbolical expression for the devil.

† The wars which proved so disastrous to the secresy of the Druze religion are those which Ibrahim Pasha and then the Maronites waged against them, 1837–1842. Many of their books have now found their way to the great public libraries of Europe.

‡ Exposé de la Religion des Druzes, par M. Silvestre de Sacy. Deux tomes. Paris, 1838.

legitimate descendants. During the reign of the Abbasside dynasty, one Abu Mohammed Abdallah, who pretended to be a descendant of 'Ali by Fatima, the daughter of the prophet, claimed the khalifate on this ground; and by the help of the party which was devoted to the cause of 'Ali, he succeeded in detaching from the sway of the Abbassides, who were then living in magnificent Oriental luxury on the banks of the Tigris, the whole of Arabia, Syria, Egypt, and the provinces west of it. He was the first of the Fatimite dynasty and its founder, and established his throne in Egypt.

Abu Ali el Hakem li Amr-illah, known generally as El Hakem, the sixth of the Fatimite dynasty,* was born A.H. 375, (A.D. 985,) and succeeded to his father's throne when he was only eleven years of age. His reign, which extended to a period of twenty-five years, is distinguished only for its folly and tyranny. All historians agree in stigmatising him as an impious and bloodthirsty monster, the sanity of whose mind would appear to be very doubtful.† For the first five years of his reign, his kingdom was one continued scene of a capricious change of his public officers. In the year 391 he began his persecutions; and his first victims were among that class of Mohammedans who did not believe in the exclusive claims of 'Ali to the khalifate. An unfortunate person of this class was

* Some have put him down as the third in the order of the dynasty; but it is a mistake.

† El Makkin; El Koramany, "History of Mohammedan Dynasties;" El Dahaby, "History of Mohammedanism."

seized and put into prison. El Hakem sent the chief judge and the commander of the army to examine him; and as he was found not to believe in the Fatimite creed, he was put to death. Another was placed on an ass, and made to go through the public streets of the city, with a crier loudly proclaiming that such would be the fate of every one who was of the party of Abu Bekr, (the first successor of Mohammed.) In the same year he raised a fierce persecution against the Christians. Of those who suffered was one connected with his court, called Abu el Naja, and surnamed the Great. As promises and threats were alike ineffectual in inducing him to abandon Christianity, the religion of his fathers, and embrace Mohammedanism, he was sentenced to receive one thousand lashes. On receiving eight hundred, the agonies of death took hold on him, and he asked for a drink of cold water. It was offered to him, on the condition, however, of his professing Islamism; but he rejected both, saying, "The Lord Jesus Christ has given me water to drink," and breathed his last. El Hakem commanded that the remaining complement of the thousand lashes should be laid on the corpse. Nor was this affecting case a solitary one.

In 395 he began a series of acts both strange and cruel in their nature; but of these a few examples only will be given. He ordered the Christians and Jews to dress in black, because the Abbassides liked that colour. He prohibited all from eating a certain kind of vegetable, because Moawiyah, who is accused of having been the

instigator of 'Ali's assassination, was said to have been fond of it. His horse one day took fright at a dog, and in a short time all the dogs of the city were exterminated by his order. He had many churches (and among them the Church of the Holy Sepulchre in Jerusalem) and synagogues destroyed, and then allowed them to be rebuilt. El Sahaby, (the friends and coadjutors of the prophet,) who are highly venerated by the Mohammedans, he cursed openly, and placed placards in large characters, filled with slanders against them, on the gates of the mosques and other places of worship. Colleges were established by his order, and by the same order were destroyed. Professors were invited to the halls of learning, and then cruelly butchered. At one time he effectually forbade the female sex from leaving their houses, and commanded the shoemakers to make no shoes for them. A love intrigue is mentioned by historians as having reached the ear of El Hakem, which terminated in the death of the lovers—the young woman by fire, and the youth by the bastinado. Once he ordered the gates of the city to be shut by day and opened during the night. At another time he ordered the people not to eat grapes; and to ensure obedience, he sent a band of men to destroy the vineyards which supplied the city. El Hakem is believed by the Druzes to have been God manifest in the flesh.*

In the year 407, a Persian named Mohammed Ibn Ismail el Dorazy came to the court of Egypt. He was

* On the character of El Hakem consult Gibbon, "History of the Decline and Fall of the Roman Empire," chap. lvii.

graciously received by El Hakem, and appointed to one of the first offices of the state. Shortly after, El Dorazy wrote a book, in which he attempted to prove the divinity of his master El Hakem, and ventured to read it in the principal mosque in the presence of a large multitude. He had not proceeded far, however, before the exasperated crowd rose against him, and killed many of his followers. Some historians say that Dorazy was killed during the affray; but others, perhaps more correctly, maintain that he escaped, and was sent by El Hakem to Wady el Teim, the great valley which separates the Lebanon from Hermon, at their southern termination, with the object of proselytising the people of that region. In carrying his mission to a successful result, it is said that he influenced the people with money, which was lavishly supplied by his master, and with the extreme licentiousness of his doctrines. It is more probable that the inhabitants of that valley belonged to some of the secret Batenite sects, and were thus prepared to receive a new and modified form of that religion.

Soon after the affair of El Dorazy, another Persian appeared in Egypt and took his place. His name was Hamzeh Ibn Ahmed, surnamed El Hady; and he may be justly regarded as the author of this religion and the compiler of its books. He confirmed the claims of El Hakem to divinity, and wrote a large number of treatises, which, with a few others added by his coadjutors, the Druzes consider as their sacred books. That Hamzeh supplanted El Dorazy, and even destroyed his influence, is

evident from the fact, that, although the name of the Druzes is obviously derived from El Dorazy, they now repudiate him, and disclaim any former connexion with him. The following passage from one of their books written by Hamzeh is on this subject:—"Both El Dorazy and El Barthaee spoke without knowledge of the glory of our Lord. They raised the fabric without having first dug a foundation, and the fate with which they met [he alludes probably to the death of El Dorazy in battle] was but their just reward. . . . And he frequently begged me to give him some of the books which I had written on the Divine unity, but I refused; for I saw the bad end to which he was coming." *

But if El Dorazy and Hamzeh taught the divinity of El Hakem, he was not wanting in courage to claim it for himself. Early in his career he pretended to be omniscient; and accordingly would often astound people by his correct knowledge of secrets. In accounting for this, historians state very confidently that he employed old women to discover the secrets of the city. They say, moreover, that he relinquished his claims when one day he received a paper on which was written the following:—"Tyranny and despotism we have put up with, but folly and impiety we cannot tolerate. If you have a knowledge of things which lie beyond the ken of man, inform us who wrote this?"

We come now to the tragical end which the God of the Druzes met with. His sister, Sit el Mulook, having been

* The Treatise on Consent and Resignation.

incensed at his conduct, or, as some say, at a vile suspicion which he had with regard to her, engaged to deliver the reins of the government to Ibn Dawas, one of the princes of the kingdom, if he would contrive to have her brother privately despatched. This prince agreed to the proposal, and sent two of his slaves to lie in ambush in a small mountain called Dgebel el Mukattam, which El Hakem frequented, riding on a white donkey, with a couple of attendants. The slaves did the work assigned to them, and leaving the clothes maliciously *buttoned*, brought the corpse to his sister's palace, where she had him privately interred. Having collected the princes and principal men of the government, Sit el Mulook had the son of El Hakem proclaimed in his father's place. At the same time, and by her instigation, one of the domestics of the late king accused Ibn Dawas of having been his murderer, and she had him killed on the spot.

The secret murder and disposal of the corpse gave occasion to Hamzeh to write a book which he entitled, "The book which was found fastened to the gate of El Mushahid [a mosque] at the disappearance of our Lord." He maintained, and the Druzes believe it to this day, that El Hakem was not murdered, as the buttoned clothes which were found on the mountain testified, but that he disappeared in order to test the faith of his followers. It is more certain, however, that on the death of El Hakem, all his pretensions, doctrines, and followers entirely disappeared from the land of Egypt. In fact, the religion of the Druzes took root only in Wady el

Teim, whence it was propagated to other places in its vicinity.

Before we enter on an exposition of the religion of the Druzes, we shall premise a few remarks on the source from which it is derived. And we think there can be no hesitation as to the real origin of the tenets which were collected and incorporated by Hamzeh into his religion, because the authority of history in this matter is both explicit and unmistakeable. About two centuries after the rise of Mohammedanism, several sects flourished in Persia and on the eastern confines of Irak, under the general name of Batenites, or Mystics. This name is derived partly from the recondite nature of their creed, which, on the principle of allegorisation, raised from old and existing religions a new fabric different from them all, and partly, perhaps, from their outward profession of the prevailing and dominant religion of Islam in the East. Among them the Carmathians, by their sword, won the highest degree of celebrity and eminence of position. After subduing all Arabia, Syria, and Irak, and threatening to capture the royal city of the successors of Mohammed, they were defeated by the Abbassides, and their religion and position reduced to their original narrow limits, but not, however, until their principles had been diffused throughout the extensive tract of country which they had overrun with their sword. The other kindred sects were supported by feeble numbers, and their influence out of their own communion could not have been much. It was from the doctrines of these sects that both El Dorazy and Hamzeh

took the religion of the Druzes. Both were Persians, and, according to the testimony of historians, learned Batenite doctors. But in arriving at this conclusion the greatest satisfaction may perhaps be obtained by comparing the Druze with the Batenite doctrines, observing the close resemblance between them, and in some cases the complete identity, and tracing the relation of the one to the other, as we trace a developed theory to the primary idea or ideas which gave rise to it. We shall indicate the coincidence in notes, in which we shall refer to competent authority in this matter.

But the religion of the Druzes can be traced to a still more remote source. For the Batenites have evidently borrowed many of their doctrines from the philosophies of ancient times,—especially the Persian, as improved by Zoroaster,—systems which were so prevalent before the Christian era, which subsequently to it misled some of the Christian doctors, and tainted or gave rise to many of the heresies of the Christian religion, and which continued to exercise their fascination on some of the philosophers who professed Mohammedānism. To these also we shall refer in short notes as we proceed.

Six volumes, containing one hundred and eleven treatises or epistles, form the sacred books of the Druzes, each volume taking its name from the title of the first treatise. They were written by Hamzeh and his coadjutors, the other four ministers, in which they attempt to imitate the style of the Koran; but the performance ranks far inferior to the rich eloquence, forcible expression, and classic Arabic

in which Mohammed composed his book. It is said that a seventh volume was presented to them by a native Christian traveller, who found it in one of the libraries of Egypt, and for which they evinced much gratitude; but we have never seen the book, though the statement is probably quite true. These books contain a discussion of their doctrines, controversial treatises, and epistles to particular persons. To these have been added in later times other books written by some of their learned men, in explanation of their creed, on the morality enjoined by their religion, and on their future hopes and expectations; but they are held in a much lower estimate, as to authority and respect, than the six books. None are allowed the privilege of possessing or reading them but such as have been inducted into the mysteries of their religion, and who form that class among them known by the name of *Ukkal*, or *initiated*.

God.

The Druzes believe in the existence of one eternal and supreme Being. The attributes of God, which they evidently borrow from the Koran, and in expressing which they even assume its language, are the same as the Mohammedans in general hold. *Unity*, in its most significant sense, is the prominent idea attached to the Deity in both creeds, but in the sacred books of the Druzes it is made so exclusive that every other attribute seems to be lost in God's oneness. Their worship of God consists chiefly in a thorough apprehension of this idea; and the

highest degree of perfection in religion is a mystical absorption of the thinking and feeling powers of man in the unity of the Godhead. Hence they call their religion Unitarianism, and its followers Unitarians.

Their belief, however, in the attributes of God differs from that of the Mohammedans and of others, in that it is purely *objective* with them; for while they confess that He possesses almighty power, infinite wisdom, and every other adorable perfection, as a subjective article of faith, they reject the idea that He is possessed of any attribute whatever. A very common appendage to His name in their sacred books is His being abstracted from every attribute;* for to predicate anything of Him that may be true wholly or partly of any creature is to cast frailty and contempt on the Supreme Being.†

In the belief of God it is an essential point with them to hold that He has often assumed the human form. This, however, should be firmly believed to have been a phantomic appearance, put on to meet the frailty of man, and to convince him of the existence of the Divine Being. We shall hereafter expatiate on the Divine manifestations, preferring rather to adopt their method of treating this subject than our own.

* Treatise on the Full and Perfect Knowledge of the Unity of God.

† This was the belief and language of the Batenites on this subject:—"We do not say that he exists or that he does not exist, that he knows or that he does not know; and so on through all the attributes. For positive affirmation necessitates a community between him and all things existing in the particular which we predicate of him; and this is *resemblance*."—*El Shehristany, On Religions and Sects:* Ed. Rev. W. Cureton, M.A., F.R.S., London.

CREATION.

Creation of the higher order of intelligent beings.—In bringing the present things into existence, God in His wisdom saw fit to create an efficient cause for their evocation and subsequent control. He therefore created from His own essence of light an intelligent principle or being, who is called the Universal Mind. This first-born of all created beings had the power of obeying or disobeying God, and was free in his will to choose between the one or the other. He obeyed; but, in looking with complacency at the glorious light of which he was formed, he sinned; and as a punishment of God to him, another being was created out of himself, who is called the Antagonist. The emanation of the Antagonist from the Universal Mind was contrary to the wishes of the latter. He was pure darkness derived from pure light; thus manifesting the power of God in creating out of a given thing another of a totally opposite nature. He also was a simple element, and free in his moral agency. By the Universal Mind he was led to the knowledge of his Creator, and yielded obedience to Him; but on being required by God to obey the Universal Mind he refused, and desired to assume the superiority for himself. He thus became an open rebel against God.* The Universal Mind

* "The Kayumerthians, one of the sects of the Magi, believed in two principles—*Yezdan* and *Ahreman*,—and held that the former is eternal, and the latter created; that Yezdan thought within himself, If I had an antagonist how would it be? This thought was evil, and unsuitable to the nature of light; and darkness was the result of this thought,

then became conscious of the evil which he had done, confessed his dependence on God, and prayed for help in his conflict with the Antagonist. In answer to this prayer God created the Universal Soul, which was derived partly from the light of the Mind and partly from the darkness of the Antagonist. The Antagonist then saw that he also needed a helpmate, and as it was agreeable to the Divine wisdom and will that all things should go by pairs —such as light and darkness, obedience and disobedience, &c.—He moved the Mind and the Antagonist, and they moved the Soul, who thus conceived and brought forth the Foundation or Companion. The new being at first obeyed, but he refused to pay the allegiance due to the Mind and the Soul, and ultimately took the part of the

which was called Ahreman. His nature was that of evil, and confusion, and corruption, and injury. He therefore came out against the Light, (Yezdan,) and a great battle was fought between the armies of the two powers. The angels then interposed, and a compromise was made to the effect that the lower world should be left wholly for Ahreman (Darkness) a period of seven thousand years. He shall then leave it, and deliver it over to the Light, (Yezdan.)"—*El Shehristany, in loc.*

"There is no fact connected with remote antiquity which seems more certainly established, than that the Persian religion recognised two beings or principles, which, in some way or other, exercised an influence over the world and its inhabitants. To one they gave the name of Ormuzd, and invested him with the attributes of light and beneficence: the other they called Ahreman, and identified him with the notions of darkness and malignity. It has often been disputed whether these two principles were considered as self-existing co-eternal Gods, or whether they were subject to a third and higher power. . . . . Upon the whole, I cannot but consider that those persons have taken a right view of this intricate subject who represent the Persians as having been always worshippers of one supreme God."—*Bampton Lectures of Dr E. Burton*, in Kitto's "Cyclopædia of Biblical Literature," art. *Gnosticism.*

Antagonist. Through the Mind and the Antagonist, the Soul again brought forth the Eternal Word. From the Word came the Preceder, in whose component parts the light prevailed over the darkness; and from the Preceder came the Succeeder.*

These five—the Universal Mind, the Universal Soul,

* Mosheim, in speaking of the sects of the Gnostic or Oriental philosophy, says, "They all, therefore, maintained the existence from eternity of a Being, full of goodness, wisdom, and the other virtues, of whom no mortal can form a complete idea; a Being who is the purest *light*, and is diffused through that boundless *space* to which they gave the Greek appellation of *Pleroma;* that this eternal and most perfect Being, after existing alone and in absolute repose during an infinite period, produced out of himself two spirits, of different sexes, and both perfect resemblances of their parent; that from the marriage of these two spirits others of a similar nature originated; that successive generations ensued; and thus in process of time a *celestial family* was formed in the *Pleroma*. This Divine progeny, being immortal and unchangeable in their nature, these philosophers were disposed to call αἰῶνες, *æons;* a term which signifies *eternal*, or beyond the influence of time and its vicissitudes. But how numerous these æons were, was a subject of controversy among them."—*Mosheim, Eccl. Hist.*, book i., cent. i., part ii., chap. i., sect. 7.

One of the learned Mohammedan doctors in Persia, in an interview with the devoted missionary Henry Martyn, gave expression to the following sentiments:—"Philosophers had proved that a single being could produce but a single being; that the first thing God created was *Wisdom*, a being perfectly one with Him; after that the souls of men, and the seventh heaven; and so on till he produced matter, which is merely passive. . . . . But you will observe, that next to God, something ought to be which is equal to God, for since it is equally near, it possesses equal dignity. What this is, philosophers are not agreed upon. You say it is Christ, but we that it is the spirit of the prophets. All this is what the philosophers have proved, independently of any particular religion."—*A Memoir of the Rev. Henry Martyn, B.D.*, chap. ix.

the Word, the Preceder, and the Succeeder—as they obeyed God, became His ministers. They are also often called the Ministers of Truth. The other two—the Antagonist and the Foundation—are rebels, and their chief business is to delude men from the belief and worship of God; and hence they are often called the Ministers of Error.

Creation of Human Souls.—The souls of men were evolved by the same causes and at the same time with the Word, the Preceder, and the Succeeder; and as the Universal Soul was derived through the agency of two principles,—that of light from the Mind, and that of darkness from the Antagonist,—so this darkness ran through all the beings who were created from the Soul. Accordingly, the souls of men are to be considered as composed of light and darkness, or, to drop the symbolical terms, of good and evil.* The souls that exist now, as to their personal identity and number, are exactly the same as have ever existed since the first period of creation, or that shall ever exist in the future. Souls are immortal; and they never suffer any change in their essence, nor are they capable of such a change.

* Manes, the author of the Manichean heresy, who borrowed his doctrines from the philosophy of the Persians, taught that "the men who are born of this stock [the two principles of *light* and *darkness*] consist of a body formed of the depraved matter of the world of darkness, and of two souls,—the one sensitive and concupiscent, which they derived from the Prince of Darkness—the other rational and immortal, it being a particle of that divine light which was plundered by the army of darkness and immersed in matter."—*Mosheim, Eccl. Hist.*, book i., cent. iii., part. ii., chap. v.

Creation of Matter.—The world of matter was originated by a chain of progressive causation, the first link of which is the Universal Mind, and the last is the Succeeder. As it thus proceeded consecutively from cause to cause, it acquired two primitive properties, namely, heat and cold, which stand in relation to each other as the male to the female. By the action, therefore, of the heat on the cold, a third property was produced—dryness; and by a repeated action, a fourth—humidity. Through these properties, matter acquired shape or figure, and thus the four dimensions of length, breadth, height, and depth. The figure which matter in its chaotic state took was the form of a sphere. In this sphere, the empty circle of atlas was first formed; then the zodiac, with the fixed stars; then the planets in their respective orbits. The planets are seven, namely, Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon. They rule over the mineral, vegetable, and animal kingdoms, and exercise powerful influence over growth and dearth, increase and decrease, fortune and misfortune, &c. A conflicting commotion then took place among the preceding elements of matter; and by the action of the property of heat on the orbit of the moon, another concentric circle of ethereal stratum was formed, which circle is the residence of *fire*. Contiguous to that, another circle was formed, which is the residence of *air*. From this again was produced *water*, in the form of the segment of a circle. The earth was formed last, lying on the surface of the water. All these elements, with their construction and distribution, were produced by the action of matter on

itself, through the agency of the ministerial causes, who derived their power from God.

The last thing that was created in the department of matter was human bodies, to serve as tenements of the souls. For as souls, in their purely spiritual essence, are not competent to attain the knowledge of God, and of sciences and arts, corporeal forms were created for their habitation, which serve also as indispensable auxiliaries in the performance of the highest functions of the soul. Human bodies were created in the various stages and forms of development and organisation in which they appear at the present time. Thus all at once the world was populated with infants and grown-up persons of all ages, sexes, and ranks in life; residing in various countries, speaking different languages, occupied with arts, sciences, and every other pursuit which attracts the attention of man. In one word, a spectator would have observed the same activity and bustle of business or pleasure, in the very first moment of the habitation of souls in this world, as may be observed at the present time. The fact that Adam and Eve are the progenitors of all the human race, the Druzes ridicule as an absurdity, which, in their opinion, involves many difficulties of an insuperable character.*

* The preceding account is taken from the following Druze books:—"The Treatise on the Manifestation of Truths;" "The Treatise on the Cause of Causes;" "The Course of Time."

On the order and manner of the creation, the Batenites believed that "God, by his word of command, evoked into existence the First Mind, who is wholly perfect. Through the mind, he then created the Second

Transmigration of Souls.

The belief of the Druzes in the transmigration of souls * is very strong and cordial; and hence it is almost the only doctrine in their creed which they have occasionally avowed openly and attempted to defend. The illustration which they suppose conveys the best metaphorical resemblance to the metempsychosis of the soul from one body to another, and which has given the doctrine its name among them, is the case of a man when he casts off one shirt and puts on another. They sometimes also compare it to the discharge of a liquid from one vessel to another, by which it is thus preserved

Soul, who is imperfect;—the relation between them being that of the male to the female. When, therefore, the soul eagerly desired the perfection of the mind, it needed a power to transfer it from imperfection to perfection; and this power needed an instrument; hence resulted the heavenly elements. These by the agency of the soul moved in a circular manner, and evolved the simple elements. They again moved in a rectilinear direction, and brought forth the various compounds, viz., minerals, vegetables, animals, man. The human souls, which are particles of light, then inhabited the bodies."—*El Shehristany*, art. *Batenites*. If any of the preceding nonsense should be unintelligible to the reader, we trust he will not be disposed to charge us with the fault.

* Herodotus (Book ii. 123) says that this doctrine was believed by the Egyptians, and that the Greeks adopted it at different times as their own. It does not appear, therefore, that it originated with Pythagoras, as is commonly supposed. It is almost certain that it was one of the doctrines of the Persian philosophy. The Pharisees believed in the doctrine of the metempsychosis, but they restricted it to the souls of good men only. (Josephus, Wars of the Jews, ii. 8, 14.) Of the fifteen errors which were imputed, justly or unjustly, to Origen, and condemned by the Fifth Œcumenical Council, one was the pre-existence of souls. (See the History and Acts of this Council.)

from being spilled and wasted. The grounds on which they argue in favour of this article of their faith, aside from its being plainly recorded in their sacred books, are the following:—1. Many are born to a life of doomed suffering and misery, while others enjoy an opposite condition of health, affluence, and happiness; now, this cannot be consistent with the goodness and justice of God, unless on the supposition that their moral actions during the migration of the soul in a previous body had been such as to necessitate the present dealings of God with them. 2. In arguing this point with Christians, they produce two passages from the New Testament, which in their estimation conclusively prove it. The first is where our Saviour says that John the Baptist was Elijah. The second is the inquiry of the disciples, with regard to the man who had been born blind, whether *he* had sinned or his parents, for if *he* had sinned, so as to be born blind, he must have been in a previous body. 3. It is affirmed that instances are not wanting in which a person among them is conscious of the connexions and circumstances which had been his lot in a former body; and that these professions, in some cases, have been thoroughly tested and found to be true.* Why *all* should

* The following incident is one among many others of the kind which they relate:—A child, five years old, in Dgebel el A'ala, complained of the life of poverty which his parents led, and alleged that he had been a rich man of Damascus; that on his death, he was born in another place, but had lived only six months; that he was born again among his present friends; and desired to be carried to that city. He was taken there by his relatives; and on the way astonished them

not have the same experience of this consciousness they are unable to say, except that this is a matter which is subject to the Divine will only.

The Ansayrians, like the Druzes, believe in the metempsychosis of the soul; but there is this difference between them,—while the former hold that the souls of the wicked are transmigrated into the bodies of brutes, the latter maintain that souls migrate only into human bodies. They both, however, believe that a present and just system of rewards and punishments is being carried on by God in the various conditions in which the soul is placed in passing from one body to another.*

by his correct knowledge of the names of the different places which they passed. On reaching the city he led the way through the various streets to a house which he said had been his own. He knocked, and called the woman of the house by her name; and on being admitted told her that he had been her husband, and asked after the welfare of the several children, relatives, and acquaintances whom he had left. The Druzes of the place soon met to inquire into the truth of the matter. The child gave them a full account of his past life among them, of the names of his acquaintances, the property which he had possessed, and the debts which he had left. All was found to be strictly true, except a small sum which he said a certain weaver owed him. The man was called, and on the claim being mentioned to him, he acknowledged it, pleading his poverty for not having paid it to the children of the deceased. The child then asked the woman who had been his wife, whether she had found a sum of money which he had hid in the cellar; and on her replying in the negative, he went directly to the place, dug up the treasure, and counted it before them. The money was found to be exactly of the amount and kind of specie which he had specified. His wife and children, who had become considerably older than himself, then gave him some money, and he returned with his new friends to his mountain home.

* Treatise against the Ansayrians.—With this may be compared the doctrine of the Manicheans on this subject:—"But the souls which

On the Divine and Ministerial Manifestations.

When the souls of men came to inhabit bodies in this world, they had no knowledge of God, nor were they in possession of any moral law; and consequently were not accountable for their actions. God, therefore, sent into the world the Ministers of Truth and the Ministers of Error in human forms, in order that men might have the opportunity of knowing both truth and error, and of exercising their own free agency in adopting a course of virtue or of sin. God himself then appeared in a human form also, preached the Truth to men, and taught them those revealed sentences which refer to His greatness and unity; such as, "God is great;" "There is but one God;" "In the name of the most merciful God." During His appearance, the Universal Mind was His Imam, or Grand Minister; the other ministers were also employed in instruction and exhortation, and in the introduction of the sciences and the arts. To them were given the titles of Apostles, Angels, Prophets, &c.; and to them were also given the emblematical figures of Suns, Moons, Stars, Lights, Spirits, Winds, &c. By means of these agencies, the knowledge of the truth was promulgated throughout all the world, and every soul heard the call of God. All responded to this call and believed.

This was the first and grandest manifestation of God to

have neglected the means of their purgation, will, after death, pass into other bodies, either of animals or of other beings, until they become cleansed."—*Mosheim, Eccl. Hist.*, book i., cent. iii., part ii., chap. v.

men. He then saw fit to disappear. During His residence on earth, the Ministers of Error had attempted to withdraw men from the belief of God's presence among them in a human form; but unavailingly, because they had not an external system of religion. On the disappearance of God, however, they succeeded in their wicked mission; and men were thus divided into two classes—obedient believers and deluded rebels. This division in the beginning of the world has fixed the destiny of men for ever: the believers will ever remain so, through all the series of their transmigrations; and so will the wicked.

When God left this world, the Universal Mind disappeared also with Him, and the Universal Soul took his place. When he also disappeared, he left the Word. The Word left seven Ministers of Truth, the mission of each continuing one hundred thousand years. During all this period the followers of the Truth were separate from the followers of Error, and open in avowing their faith and conforming to its precepts. The Antagonist then appeared in a human form; and on his departure left seven Ministers of Error, whose mission continued seven hundred thousand years. But the false doctrines which they taught were taken up by the Ministers of Truth, who still continued in this world in a disguised manner, and by an allegorical interpretation put upon them, they were made to convey the sound truth. Under the Ministers of Error, the true believers had to adopt outwardly their nomothetical laws, but secretly they understood them only in an allegorical sense.

It became, therefore, necessary that God should manifest Himself a second time. Accompanied by the Universal Mind, who assumed the name of Adam or Shatnil, He again took the human form and appeared on the earth. He employed this time the Ministers of Error to diffuse His knowledge. On His disappearance, He commanded all the ministers to worship Adam and obey him. All obeyed except the Antagonist, who went at that time by the name of Azzazil;* and he was thus cast, with his ministers, out of Paradise—that is the service of God.† Azzazil then applied himself to the Universal Soul and the Word, who were then on earth,—the former by the name of Enoch, and the latter Sherkh,—in order to seduce them from the obedience of Shatnil or Adam, and with success. But they afterwards repented, and were received back into the favour of God and the Universal Mind.

The residence of the Universal Mind in the person of Adam on earth continued one thousand years, and on his disappearance he left Enoch in his place. Enoch left Sherkh, (the Word,) who in his turn left seven Ministers of Truth. On the termination of their ministry, it pleased the Divine wisdom to permit the manifestation of the nomothetical teachers, who taught men to disbelieve the appearance of God among men in the human form, and to worship nonentity, or a Being who does not really exist.

* See Leviticus xvi. 10, and Rosenmuller on this passage.

† This is evidently borrowed from the story in the first chapter of the Koran about God having commanded the angels to worship Adam, and the obedience of all to the command except one of them, who then became the Devil.

The first teacher who introduced a nomothetical law was Noah, the son of Lamech. His successor was Shem.* After him appeared seven allegorical ministers, who mystically and rightly interpreted the law; and their instructions were so extensively diffused, that it was called, figuratively, a *deluge*.

The second was Abraham. His successor was Ishmael; and he also left seven ministers. Among the descendants of Abraham were some holy prophets, as Isaac, Jacob, Joseph, and others.

The third was Moses. His successor was Joshua. Of the holy prophets, who allegorised the law of Moses, were Isaiah, Ezekiel, Michael, Daniel, David, and Solomon; and of the celebrated philosophers, Pythagoras, Plato, and Aristotle.

The fourth was Jesus, the son of Joseph, who preached the gospel under the instruction of the true Christ, who was concealed under the form of one of his disciples by the name of Lazarus. The four apostles also—John, Matthew, Mark, and Luke †—taught him the doctrines which he preached, and introduced Truth into his law. The literal law of Moses they abrogated and supplanted

* The nomothetical teachers are explained in the sequel (p. 318) as having been repeated manifestations of the Antagonist—their successors as the migrations of the Foundation (p. 302.)

† While the Druzes hold that Jesus and Simeon were incarnations of the Antagonist and the Foundation, they believe that the true Christ, who was concealed in one of the disciples of Jesus, and the four apostles, as they call John, Matthew, Mark, and Luke, were manifestations of the five ministers of truth—the Mind, the Soul, the Word, the Preceder, and the Succeeder.

by introducing the allegorical religion of Jesus in its place. His successor was Simeon.

In order to a further and more extended notice of what the Druzes hold concerning Jesus and his religion, we shall here insert the following extract from their religious catechism :—

"*Q.* What do we say concerning the gospel which the Christians hold?

"*A.* That it is true; for it is the sayings of the Lord Christ, who was Salman el Pharisy during the life of Mohammed, and who is Hamzeh the son of Ali—not the false Christ, who was born of Mary, for he was the son of Joseph.

"*Q.* Where was the true Christ when the false Christ was with the disciples?

"*A.* He was among the disciples. He uttered the truths of the gospel, and taught Christ, the son of Joseph, the institutes of the Christian religion; but when Jesus disobeyed the true Christ, he put hatred into the hearts of the Jews, so that they crucified him.

"*Q.* What became of him after the crucifixion?

"*A.* They put him into a grave, and the true Christ came and stole him, and gave out the report among men that Christ had risen out of the dead.

"*Q.* Why did he act in this manner?

"*A.* That he might establish the Christian religion, and confirm its followers in what he had taught them.

"*Q.* Why did he act in such a manner as to establish error?

"*A.* So that the Unitarians * should be concealed in the religion of Jesus, and none of them might be known.

"*Q.* Who was it that came from the grave and entered among the disciples when the doors were shut?

"*A.* The living Christ, who is immortal, even Hamzeh, the servant and slave of our Lord.

"*Q.* Who brought the gospel to light, and preached it?

"*A.* Matthew, Mark, Luke, and John.

"*Q.* Why did not the Christians acknowledge the unity of God?

"*A.* Because God had not so decreed.

"*Q.* Why does God permit the introduction of evil and infidelity?

"*A.* Because he chooses to mislead some from, and to guide others to the truth.

"*Q.* If infidelity and error proceed from him, why does he punish those who follow them?

"*A.* Because when he deceived them, they did not obey him.

"*Q.* How can a deluded man obey, when he is ignorant of the true state of the case?

"*A.* We are not bound to answer this question, for God is not accountable to his creatures for his dealings with them." †

The fifth nomothetical teacher was Mohammed. He was instructed in the religion which he instituted by Salman el Pharisy, and El Mukdad, who are the Preceder

* The Unitarians are the Druzes. See page 300.

† Catechism appended to the book called "The Course of Time."

and the Succeeder. 'Ali Ibn Abi Talib was his successor.

The last was Mohammed Ibn Isméil, a descendant from 'Ali. His successor was Said el Muhdy.*

The Druzes believe that God appeared ten times in the human form, which they call manifestations; but they have not much more to relate with regard to them than what we have already presented to the reader in a condensed form in the preceding pages. We shall, therefore, only observe that the last manifestation took place in the person of El Hakem, whose historical career we have briefly noticed in the earlier part of this sketch, and thus close this notice of the religious history of the world as held by the Druzes.

The essential points which every Druze is taught as constituting the fundamental part of his religion are the following:—

I. The Knowledge of God.

Under this head falls chiefly His assumption of the human form, at various times, with the object of manifesting Himself unto the world, guiding some into His knowledge, and convicting and punishing others for wilful blindness and unbelief. With regard to the body in which He has appeared, the Druze is taught to believe that it was a mere *phantom*, possessed of no flesh or blood, and conse-

* "The Course of Time."—The nomothetical teachers are elsewhere mentioned as having been *seven*. Probably the Druze doctors have been unable to fill up the number. At all events, the two last are unimportant personages in history, and the Druzes have nothing to say about them.

quently abstracted from all the accidents of matter, such as place, quantity, shape, and weight. As the reflected appearance in the glass has no weight or other accidents of real individual existence, so the Divine form was but the apparition of man, without its having been in the least material, and therefore was incapable of the enjoyments of sense, as it was impassible, and unchangeable by time.* The design of these incarnations was a gracious condescension on the part of God to meet the frailty of man, who is incapable of beholding the transcendent glory of the essence of the Divinity. Their number is said to have been ten, under the following names, El 'Aleè, El Bar, Abu Zakarieh, 'Ali, El Mu'il, El Ka'im, El Mansur, El Mu'iz, El Aziz, El Hakem. He, moreover, is required to believe that between the two first manifestations there were sixty-nine manifestations;† that after each

* Several heretical sects, during the earlier period of the Christian Church, held the same views with regard to the humanity of Christ. They were known under the general name of *Docetæ*. "As they believed in the eternity of matter," according to the Oriental philosophy, from which they derived many of their principles, "and considered it to be the principle of evil, in opposition to the Deity, the first cause and principle of good, they were unwilling to admit that one of the pure substances, one of the æons which came forth from God, had, by partaking in the material nature, allied himself to the principle of evil; and this was their real motive for rejecting the real humanity of Jesus Christ."—*Gibbon, History of the Decline and Fall of the Roman Empire*, chap. xxi., n. 28, &c. "These Docetes, who formed the most considerable party among the Gnostics, were so called, because they granted only a *seeming* body to Christ."—*Mosheim, Eccles. Hist.*, book i., cent. ii., part ii., chap. v., sec. 7.

† By these sixty-nine manifestations, they probably mean the appearance, at so many different times, of the Ministers of Truth in the human form.

manifestation, there were seven religions; that after each religion, there were seven ministers; and that the mission of each minister continued one hundred thousand years. After the second manifestation had ended, Enoch, (the Universal Soul,) and after him seven Ministers of Truth, taught men the unity of God; after them appeared the seven teachers, and founded seven nomothetical religions, The names of these teachers are, Noah, Abraham, Moses, Jesus, Mohammed, Mohammed, and Said. These all are the incarnations of the Antagonist, that is, the Devil. Their religions, literally understood, are false, but, interpreted allegorically, they are true; and hence the true believers have adopted them outwardly during the time of the prevalence of each. The remaining eight manifestations took place between the time of Mohammed Ibn Ismail and that of El Hakem, in Egypt, which was the last one.

II. The Knowledge of the Universal Mind.

Him every Druze should believe to be the highest and noblest of all created intelligences; and yet that he is the servant and slave of God. He has often assumed a real human form, which was material, proceeding from a father and mother according to ordinary generation: but he never had children or took a wife, for he is of a purer nature than to marry or to commit sin. He differs from the other spiritual ministers, by his having been wholly created from the refulgent light of the Divine Being, by his being made the cause of all things, by his govern-

ment and control of the universe, by his presiding over the transmigration of souls, and, lastly, by his delegated power of awarding to all their due meed of rewards and punishments. His name in the time of Jesus was Lazarus; in the time of Mohammed, Salman el Pharisy; in the time of El Hakem, Hamzeh.

III. The Knowledge of the other four Spiritual Ministers.

Their names in their spiritual state are, El Täly, El Ind, El Fateh, El Khiál; in their human forms, (in the time of El Hakem,) Ismail, Mohammed, Salamet, Ali. Their offices are these:—The Universal Soul; the Word, or the Ambassador of Power; the Preceder, or the Right Wing; the Succeeder, or the Left Wing; and their titles—El Mujtaba, El Ṛida, El Mustapa, El Muktana. These also, after the Universal Mind, are the noblest of all created beings; and like him, they are of a purer nature than to marry or commit sin. During the period of creation, they were spiritual causes; during the period of nomothetical religions, they were allegorical teachers; during the Divine manifestations, they were religious ministers; and at the resurrection, they will be truthful witnesses.

IV. The Knowledge of the Seven Ethical Commandments.

These were introduced by Hamzeh in the place of the

seven nomothetical precepts of Mohammedanism, which he abrogated.

1. *Veracity.*—This precept is instead of prayer; and it lays a strict obligation on every Druze to use the utmost circumspection in speaking the truth to every fellow-believer. To others they may speak the truth only when no special benefit can be obtained by telling an untruth, or when by uttering a falsehood it may be detected, and their reputation thus damaged. Nor is a Druze in speaking to a brother before strangers obliged to use the truth always, provided he takes an early opportunity of explaining the matter to him in secret as it really stands. Falsehood to others being thus freely allowed by their religion, they find it very convenient to themselves, and agreeable to the simple, to use dissimulation very largely in their intercourse with others—a matter in which they have become extremely expert. No confidence, therefore, can be placed in the words of a Druze when his interests, in any way or degree, clash with a truthful statement. This precept embraces also, as they explain it, the duty of a sound knowledge and sincere acceptance of the articles of their creed.

2. *Love of the Brethren.*—This duty is restricted to fellow-believers.* It implies the following things:—Knowledge of their rank; affection to them; respect from inferiors to superiors; humility of superiors towards infe-

* It is said that as the love of the brethren is a duty, it is equally so *not* to love others. We have not met with this doctrine in any of their books, but believe it to be very probable.

riors; kindness to and thinking well of them; helping them secretly and openly; paying them their temporal and spiritual dues; and cherishing them in society. This precept takes the place of the Mohammedan ordinance of Alms.

3. *Forsaking the Worship of Idols.*—This takes the place of the Mohammedan precept of Fasting; and it means that every Druze should disbelieve the literal interpretation of the religions which teach that God is invisible, and that He sits on a throne in the heavens; for this is a negation of belief in God. He should also keep himself free from the doctrines of certain allegorists, who believe in the divinity of 'Ali Ibn Abi Talib, and of others who believe that God is more than one.

4. *Repudiation of Devils and Delusions.*—The reference in this precept is to the two ministers of error, with all their coadjutors, as especially the seven nomothetical teachers; and it means that believers should have no real connexion with them, or sympathy in their doctrines. This is instead of Pilgrimage.

5. *Acknowledging the Unity of God at all times.*—The orthodox faith in this matter is, that God really exists; that He is one only; and that He has no companions or partners.

6. *Consent to the Actions of God.**

7. *Implicit Resignation to the Will of God.*—Accordingly, every believer should acquiesce cheerfully in the

* We have elsewhere met the sixth precept as enjoining *Secrecy in Religion*. This last is probably the right one.

decrees of the Almighty. He should neither be elated by prosperity, nor should he repine in times of adversity.*

Rewards and Punishments.

Though some degree of rewards and punishments is distributed to men, first during their lives, and then in the various fortunes or misfortunes which meet the soul in its transmigrations, yet the good and the wicked will not receive their just measure of desert until the last judgment-day or the resurrection. By these terms, however, the Druzes do not understand a real resurrection of the bodies which had long mouldered in death, an actual judgment scene, and another world in which the soul and body shall live throughout all eternity. They simply mean by these expressions that a universal and just system of rewards and punishments will be observed at a particular stage in the history of the world, which may be conveniently called the judgment-day, mystically the resurrection, or metaphorically the end.

The particulars of that period briefly will be the following:—It will be ushered in by war between the Mohammedans and the Franks or Christians, in which the former will attempt to or actually burn the Church of the Holy Sepulchre in Jerusalem. The Christians will then seek the help of the king of the Abyssinians, (who will then be an incarnation of the Antagonist,) and in retaliation march together against the Caaba in Mecca. The

* The Course of Time; The Covenant of Women; The First of the Seven Parts.

Mohammedans, to protect the place, will also march to that city; and there, while both the belligerent armies are preparing for a great conflict, sudden news will be brought to them of a mighty army coming from the east against them. This new army will be under the command of the Universal Mind, and will consist of two millions and five hundred thousand of Chinese Unitarians, divided into five divisions, commanded severally by the five ministers.* The only course left to the Christians and Mohammedans will be to give up the war among themselves, and unitedly to surrender to this new and invincible king. Their kings and princes will therefore carry rich presents and advance uncovered to the approaching army. Passing the four divisions and their four commanders, Biha el Dein, Salamet, Mohammed, and Ismail,—the Succeeder, the Preceder, the Word, and the Soul,—they will come up to the division which forms the rear, and which is commanded by Hamzeh, the Universal Mind. On drawing near to him, they will fall prostrate on the ground, and pray that their presents may be graciously received and themselves clemently treated. Their presents will be received, and they will be commanded to walk before him

* China is believed by the Druzes to be inhabited wholly by persons professing the same religion as themselves; and they suppose that on the death of their best men, their souls reappear in that country. They believe also that large numbers of believers are disguised by professing false religions in all the kingdoms of the world. At one time they supposed that, from the friendly attitude which the officials of the British Government held to them, the whole British nation were Druzes; and if they have now given up this hope, they still retain the idea that a considerable body of believers exists among them.

to Mecca. Their arrival at that place will be on Wednesday, the eighth day of the Mohammedan month Ze el Haji; the next day will be the day of judgment; and Friday, which according to Islamic reckoning will be the day of sacrifice, will be the time appointed for the massacre of the infidels. On Thursday morning, at sunrise, El Hakem will appear in the same human form which he had assumed in the last manifestation at Egypt; and, mounted on his white ass, will take his place on the top of the temple El Caaba, carrying a drawn sword of gold. With a loud and terrific voice, he will recount the number of his manifestations in the human form, the numberless proclamations which issued by his command touching his unity and the duty of all to worship him, and the obstinate rejection of them by the infidels. By his command, thunders and tornadoes from heaven will descend and demolish the Caaba, and raze its very foundations. The five ministers will then sit in judgment on thrones of gold, studded with the most costly gems, under canopies of the richest silks, bespangled with rubies and pearls. The believers will be graciously received, their sins will be overlooked, and rich presents of clothes, weapons, and horses will be given them. The king of the Abyssinians (the Antagonist) will be bound by a chain and carried about the world, until he reach a certain place, where his head will be cut off in a basin of gold. At the same time, the believers, under the four inferior ministers will travel all over the world, killing the infidels, destroying their governments, and plundering their treasures and riches. This is the resurrection.

El Hakem will then continue his visible manifestation for ever. He will reside in Egypt, the five ministers forming his court. The believers will have the entire control and government of the world, each of them being rewarded by position, wealth, and rank, according to his desert. The infidels will be in an opposite state—a state of subjection, poverty, and servitude. The Moslems will have heavy ear-rings of lead—twenty drachms a-piece—which will heat them in summer and freeze them in winter; and their tax will be two gold pieces each. The Christians will have ear-rings of iron, thirty drachms a-piece; their sleeves will always be died black; and their tax will be three pieces of gold each. But a much severer punishment is reserved for those Druzes who shall have neglected the observance of the precepts of their religion: their ear-rings will be of black glass, forty drachms a-piece; they will have conical caps of swine's leather; and their tax will be five pieces of gold each.

This state of things will continue for ever,—not that death will be abolished, but it shall not affect the fixed destiny of the soul; for in its endless transmigrations, rewards and punishments will follow it throughout all its bodily changes. Moreover, the believer will die only when he is a hundred and twenty years old; and his death will not be accompanied, as it is now, by the agonies and throes of dissolving nature. While the believers will be free from the usual troubles and vexations of life, and exempted from the transitory pangs of death, the state of the unbelievers will be of an opposite

nature: all that they shall taste will be bitter, and all that they shall smell disagreeable; the bite of a flea they will feel with as much pain as the sting of a scorpion; and death will take hold of them with increased and magnified terrors.*

The data from which the Druzes prognosticate the approach of this important crisis in the history of the world are the following:—They reckon nine centuries as the time that shall intervene between the last Divine manifestation and the time of judgment; and, say they, as the woman with child is delivered in the ninth month, so in the ninth century after the incarnation of El Hakem must these things come to pass. Another sign which is recorded in their sacred books is, that the Franks or Christians shall outgrow the Mohammedans in strength, and prevail over them; and that when the superiority of the former shall become evident from the facts and events of history, the end will be near. Now, if it is recollected that we are approaching the close of the ninth century since the appearance of El Hakem in A.H. 400 (it is now 1274 of the Mohammedan era;) and that the Mohammedan Empire not long ago emerged from a war with a Christian Power—which at first threatened its very existence, it will be easy to imagine the intense degree of expectation raised by these events in the minds of these poor deluded people. Nor has the result of the war at all abated their strong belief in the approaching crisis; for they still believe that the Christian Powers will unite

* Treatise against the Ansayrians; The Course of Time.

and engage the Mohammedan Empire in another war, which will be the inevitable precursor of the new turn of things which the army of the East is sure to effect. The revolutionary rebellion in China, which, it will be remembered, they believe to be entirely populated by Druzes who are to subjugate the world, and the mutiny of the Sepoys in India, have also had no small share in keeping up and increasing the delusion; for the only part of the story on this matter which they will believe is, that there is a mighty marshalling of forces throughout the Celestial Empire. It need scarcely be added, that in the present juncture, with their hopes and expectations so highly raised, and their knowledge of the political and physical world so narrowly circumscribed, no power on earth, perhaps, can change their settled belief. Time, the completion of the nine centuries, education, correct information about China and the Chinese that shall be credible to them,—these alone, humanly speaking, can and may be the set instruments for the total overthrow of the religion of the Druzes.

Having attempted in the preceding pages to give a faithful account of the rise of this religion and of the doctrines which it teaches, we shall now turn our attention to various other matters nearly related to this subject, and without which this article would be at the best a rather imperfect sketch.

Among these, that which claims the first consideration is the complete secresy in which they have kept their

religion for a period over eight hundred years. Nothing but the actual plunder of their houses and places of religious meetings has brought their sacred books to light. For this watchful solicitude we have a sufficient reason in the view which is held in their books of all other religions and of their founders. Had the general body of the Mohammedans known that their venerable prophet was regarded by this people as an incarnation of the Evil One, who had first transmigrated through the bodies of Noah, Moses, and Jesus, whom they revere as the apostles of God, they would certainly, in the time of their bygone power, have exterminated the Druzes from the face of the earth, and they would even now, if they knew all, bear eternal hatred against them. It required, therefore, but little sagacity to shew the Druzes their real interest, and to indicate their wisest policy in this matter; and so far from impugning the religions of others, they have actually assumed outwardly the Mohammedan religion, and under this cover have effectually succeeded in deceiving men as to what they really believed for nearly nine hundred years. This outward profession, however, does not criminate them in the least before Him whom they believe to be God; but it is rather a precept of their religion.

It is perhaps with this object in view that they have divided themselves into the two well-known classes—*Ukkal* (the Initiated) and *Juhhal* (the Uninitiated.) By the former is designated that class of persons who are admitted into the secrets of religion, and indoctrinated in its mystical meanings. The Uninitiated are excluded

both from the knowledge of religion, and the meetings which are consecrated to its service. No other present advantages are either gained or lost by belonging to the first or second class; but thus another effectual precaution is adopted to keep the world in ignorance of their belief. On this subject Hamzeh says—"Keep away wisdom [religion] from those who are not worthy of it; but take care not to exclude those who deserve it. For he who keeps it away from the worthy defiles his faith and religion; and he who delivers it to the unworthy corrupts his confidence in the truth. Take heed, then, that ye do not deliver it to those who are unworthy of it; and see that ye are concealed in the prevailing religion." *

When a Druze desires to be initiated into his religion, he is required to bind himself solemnly by the following covenant:—"I, ——, the son of ——, in sound reason, and with my full consent and preference, do now absolve myself from all sects and religions which contradict the religion of our Lord El Hakem of infinite power; and do acknowledge that there is no adored God in heaven, or existing Lord on earth, except our Lord El Hakem, (may his name be praised!) I do give up myself, soul and body, unto him; and undertake to submit to all his orders, and to know nothing but the obedience of our Lord, who appeared in Egypt in the human form. I shall render the homage due to him to none else, whether past, present, or expected. I submit to whatever he sees fit to decree respecting me. I shall keep the secrets of my religion,

* The Epistle on Warning and Exhortation.

and speak of them to none but Unitarians. If I ever forsake the religion of our Lord, or disobey any of his commands, may I be absolved from the adored Creator, and cut off from the privileges of the ministers; and I shall justly deserve immediate punishment." The rite of induction is performed by the Ukkal, when they simply put the books of Wisdom into his hands.

The *Ukkal* are also divided into two classes—the simply initiated, and those who have entirely devoted themselves to the interests and duties of religion, and who aspire to a higher degree of sanctity. The latter are distinguished by the additional title of Iwayid, though this distinction is not always observed. The simply initiated are required to abstain in their dress from gaudy colours and fashions, and in conversation from swearing and obscene language. Their deportment should always be grave and dignified; and they are in nowise to drink spirituous liquors, or even to smoke. They are forbidden to eat or drink in the houses of governors, or in any other place where they have reason to suppose that such articles are bought with money extorted or otherwise unrighteously got.

The Iwayid aspire to a much higher degree of outward sanctity. Their dress is peculiar, and made of the simplest materials, in the simplest and most primitive fashion. The turban and coat, however, are their particular badge;—the former being made of a narrow slip of white cloth wound round a cap of red cloth in a peculiar spherical manner; and the coat is made of homespun wool, streaked with broad stripes of white and black. The most distin-

guished among them assume an air of profound humility; and as they accustom themselves, with this object in view, to a downcast attitude of the head, this forced position becomes eventually natural to them. In conversation they never use a bad word or oath, or even a word which the most fastidious taste of the country does not pronounce to be perfectly proper. They are very scrupulous in using choice expressions, which shall convey neither more nor less than the truth. No extravagant or even hyperbolical language ever escapes from their lips without due qualification. Suppose one of this class desired to say that he had eaten a loaf of bread when he had eaten one half or three quarters, he would express himself in this way, "I have eaten a whole loaf—a part of it." In this way, hyperbole and other figures of speech being very common in every language—especially in the Oriental style—they are under the necessity of retrenching or qualifying very much of what they say. This gives them a hesitation in their speech, and a sanctimoniousness in their demeanour, which are very annoying, and sometimes very disgusting. They never engage in trade, as such, for a means of livelihood; but always have more or less of landed property, which they cultivate, and from which they derive their living. The money which they get in exchange for their goods, when they have reason to apprehend it was obtained in some improper way, they always exchange with some Christian or Jew.

The general conduct of the higher grade of Ukkal is good. They are almost always very temperate and abste-

mious, and in their morals are generally very correct. In their manners, they are dignified; and in their social habits, kind, respectful, and hospitable. During disease and other afflictions, they generally manfully bear pain and sorrow, attribute all to the inscrutable wisdom and goodness of the Almighty, and wear a calm air of perfect resignation. As a work of penance, some of them deny themselves the luxury of eating fresh meat and fruits, or sleeping on a bed, through life. One of this class was observed to eat only one of each kind of the fruits of the season; and on being asked why he did so, when he denied himself this privilege throughout the year, he replied, "That I may not be elated with pride." Mending a bad piece of the road, and other works of useful charity, are also ways of displaying their piety. It is related of a famous person of this character, that he one day left his house for the mill with a sack of corn on an ass which belonged to him. He had not left the village when he was met by a woman who told him that they had no flour at home, and that she had just set out for his house to borrow the ass, not knowing that he was going to use it himself. He at once set down his sack on the road, and, in spite of all her remonstrances, went to her house and laid her corn on the ass, and having proceeded with it to the mill, ground it and brought it back. On another occasion he went to pick his olive-trees, and found a strange woman, who did not know that he was the owner, picking them. He politely saluted her, and asked her whether the trees belonged to her. She answered that they did;

and on offering to help her, she accepted the proffered kindness. When they had filled the sack, he assisted her to carry it, and on parting told her that he had good reason to believe that the trees did not belong to her, and that she had better not come again to them, as the rightful owner might not like it.

But we must not forget that such acts of piety are real only when brother believers are benefited by them: to others a system of deception and hypocrisy, which is called El Zahir, (outward appearance,) is carried on with consummate skill. Nor does their religion recognise any acts of mercy, or charity, or neighbourly love, to be acceptable before God, except so far as they may serve to establish a good reputation for themselves and their religion. For this, however, we have only collateral proofs—such as, intimations in their sacred books to that effect; their habitual practice, which, in spite of all their powers of deception, often exposes their principles; and the great system of duplicity which is taught in their books, and which governs all their intercourse with others. The following case is a good example:—An Âkil was once convicted of murder, and was imprisoned in the governor's house. While there he got thirsty, and he actually sent to a neighbour's house to obtain some water, because he would not drink of what might have been unrighteously got. His conscience swallowed the camel, because the act was not criminal, inasmuch as it was the murder of an infidel, but it strained at the gnat. The only unhappy circumstance about the whole affair would doubtless, in the

minds of many, be the exposure of the crime, and the consequent scandal to the reputation of their religion which resulted from it. The same thing may be observed in their outward profession of Mohammedanism, and the adoption of some of its external ceremonies, such as the funeral prayers for the dead; circumcision, which they practise only when the fact becomes ostensible, and subserves their interests with their Mohammedan rulers; and prayer in the mosques, when they are under circumstances of great emergency or pressure. When Ibrahim Pasha took the Druzes at their word, in their outward profession of Islam, and levied conscripts for his army from them, hundreds became Christians (Papists) and were baptized; but on the pressure of the soldiery being removed, they at once abandoned their new religion for their old one.

This is perhaps the worst feature of the religion of the Druzes. The system of dissimulation which they act out *on principle* must justly class them with the most deceptive and fraudulent people in existence. The person who praises your religion, tells you that he is a firm believer in its doctrines, and will even submit to take its peculiar rites on him, when every word he utters is false, and when his religion completely absolves him from every culpability in this nefarious fraud, can never claim or deserve any degree of confidence in his honesty or integrity. Nor can you ever tell whether your smooth-tongued friend, who is lavish in his expressions of affection and attachment, may not all the while be meditating your injury.

Nor are those who are learned in Mohammedan litera-

ture ignorant of these false professions, for the doctors of the four schools of Islamic law are agreed "that the Druzes are infidels; that their infidelity is worse than that of the Christians or Jews; and that, according to the strict demands of the law, they are not to be permitted to reside in Mohammedan countries, with or without tribute." Some years ago a *fetwah*, or legal decision, was obtained by an English missionary from the Mufti of Beyrout, to the effect that as the law regards the Druzes to be infidels, they may embrace Christianity or any other form of infidelity without their being criminated for the act.

The place where the Druzes meet for exercising the worship of their religion is called Khalwet, which means a place where secret meetings are held. It is very simple, and sometimes rude in its structure, and contains a few mats for the worshippers to sit on, some of their sacred books, and sometimes eatables and bedding for the accommodation of strange Druzes who stop there over a night. They meet only once a week, on Thursday evenings, which according to the Eastern mode of computing time, is reckoned as Friday evening. The injunctions of Hamzeh on this point are these:—"Unitarians! our Lord has disappeared and left his covenant with me. He disappeared on Friday evening, and on such a night will he appear again to subdue the world. It is therefore your duty to meet on every Friday evening, and read the books of wisdom which our Lord has left with you. Study them, and be careful of them. You should, moreover, instruct your sisters in the faith, but let them be secluded

from you by a partition, and let them not lift up their voices." It is evident, therefore, that their worship consists principally in the perusal and explanation of their sacred books. We understand that they are always chanted, not read; and this is generally done by the best singer in the audience. Towards the close of the meeting they sing some epic poems written by their poets, whose subject is a glowing description of the invasion and subjugation of the world by the Eastern army under the command of the five ministers, whose appearance is now almost daily anticipated by them. Prayer, as such, they have not; though they have some forms which they use in private at option. The following is one of them:—"Praise to thee, O thou whose grace is invisible! Praise to thee, O thou who hast the best names! Praise to thee, O thou whose greatness is inimitable! I pray thee, O God, the most generous of hearers, through the five [ministers] and the three [ministers] who submitted themselves to thee, to grant me purity of heart, prayer in my tongue, pardon in my end, a sufficiency of righteous provision, and a translation to a pure and holy tabernacle —not to the tabernacle of a wretched infidel. I pray not for a reversal of thy decrees, but that grace may accompany them. O thou whose commands none can put away, and whose decrees none can frustrate, thou art the high, and thou the great!"

These meetings, however, are not devoted exclusively to religious purposes; for the Druzes regard politics as an important part of the interests and services of religion.

Accordingly, in these assemblies, after the usual course of their religious worship, the women and the general body of Ukkal, who have been inducted only into the first principles and secrets of the Druze religion, retire, and leave the place to the elder and higher grade of the initiated. The object of this ulterior meeting is purely political; every item of information in reference to politics, gained by any member, is laid before the whole; and every step to be taken is discussed. In order to provide, among the Druze community, for a universal union of sentiment and action, two or three distinguished places, which have constant communication between them, take the lead by general consent.* From these, information and orders proceed to provincial khalwat; and from them the news is ramified to the local meetings of every village. This order of proceeding is so well kept up, that in time of war there is a general secret understanding pervading the whole community, from which a series of acts ensue that are sanctioned by the highest dignitaries of the Druzes, and which form an integral part of the general policy adopted by them. It is to this, perhaps, that their success in war against numbers superior to their own is to be chiefly traced. Indeed, this is the apology which those who have engaged them in war offer for the reverses that have often been their lot.

Like every secret association, they have a general sign

* Baaklin in Lebanon, near Deir el Kamar, and El Bayada in the Hermon, near Hasbeiya, are the two places which hold the first rank of eminence among others of their kind.

by which they recognise each other. That which they have heretofore adopted is, that the one party ask the other whether the farmers in his country sow the seed of the mysobalanus. The proper answer is that they sow it in the hearts of believers. To ensure recognition, other questions are then asked about the ministers, their names, titles, and offices. These being properly answered, the stranger is admitted to the privileges of the fraternity. It was, we believe, the celebrated traveller Burkhardt that was once asked about the seed. He did not know the object of the question, and he relates the incident with much naïveté. The Rev. Dr Eli Smith was once asked the same question, while travelling in the Hauran, and though he knew the proper answer, he very wisely, and to the great peace of his mind, evaded it. They were evidently supposed to be foreign Druzes, who had outwardly adopted Christianity, as they themselves had Mohammedanism.

THE RELIGION OF THE NUSAIRIYEH.

THE Nusairiyeh and the Ismailyeh are a people who, though engaged in constant feuds with each other, appear to be closely connected. They inhabit the mountains north of Tripoli, which extend to Antioch, and, together, number about two hundred thousand, according to the best estimates. In religion they are evidently branches of one stock, and in their customs and manners of life are equally uncivilised and barbarous. Their country is governed by feudal chiefs or sheikhs of their own, and consequently is in a state of perpetual confusion and anarchy. Nor does it appear that those civilising influences which of late have operated more or less favourably in most parts of the Turkish empire, have reached this rude people, or in any way enlightened them or ameliorated their condition.

Of the history and religion of the Nusairiyeh very little is known, and, indeed, there are many who suppose that they have very little of either. All, however, are agreed that they are the remnant of the Carmathians, a mystic sect which flourished, and for a few years figured in history, in the ninth century. Their religion, therefore, whatever it may be, must bear a close affinity, in its

general principles, to that of the Druzes. There can be no doubt that mysticism, the incarnations of God and of other superior intelligent beings, transmigration of souls, and secresy in religion, are common to both the systems, though a considerable difference may obtain among them as to the details of these points. But it is wholly beyond our power, in the present state of knowledge relative to this people, to give a full and detailed account of their religious dogmas and practices. None of their important books have come to light, and every attempt that has been made to penetrate into the secret has been altogether futile. In the absence, therefore, of any conclusive source of information, we must be satisfied for the present with such scraps of knowledge on the subject as have accumulated from time to time, and which, on various grounds, are entitled to some credit and confidence.

The following humorous account, drawn by the author of that fascinating and trustworthy work, "The Land and the Book," gives a good idea of the tenacity of the Nusairiyeh in withholding the secrets of their religion :—

"The skill with which they evade any approximation toward a disclosure of their religious mysteries always excited my astonishment. My party and I once stopped to rest under the shade of a great rock between Jebile and Ladakîyeh, and, while quietly taking lunch, a company of these people came up. Their sheikh, learning from the muleteers that one of us was a doctor, made very earnest and respectful application for medicine.

While the hakim was preparing it, I began with the old man, gradually and very cautiously approaching the delicate subject of his religion. As the questions came more and more directly to the point, he grew restive, and fearing that he would decamp, even without the coveted medicine, I cut across to the matter in hand by asking him what sort of people inhabited the mountains above us.

"'Oh, they are fellahin.'

"'I know that very well; but what is their religion?'

"'Religion?' said he; 'what need have fellahin of religion?'

"'Certainly, everybody has some sort of religion, and so have you, I am sure. What is it? Whom do you follow? What prophet do you love?'

"'We rather love 'Ali; but whom do *you* follow?'

"'We are Christians; we love Jesus Christ, and our religion is contained in the New Testament.'

"'Very well; we also love Jesus Christ, and curse Mohammed. We and you are *one*.'

"'No, no, you are not Christians.'

"'Why not? We love Christ and Moses: your religion and ours are exactly the same;' and, snatching up his medicine, he made off as fast as possible.

"The governor of Hamath sent a horseman to guide and protect us across the wild mountains between that city and Tripoli. Our guide compelled a man from a village of this people to accompany us, and, as he could not run away, I determined to pump him about his secret

faith. I gave him my horse to lead, lighted a pipe for him to smoke, and walking by his side, made myself as agreeable as possible. We soon became quite at our ease, and talked away, without reserve, on all sorts of subjects, I approaching the ticklish point in circles, like as a moth does a lighted candle. At length I told him something about my religion, that of the Druzes, and that of the Hindus; with all which he seemed much interested. Finally, in a careless and indifferent manner, I put the question about his faith.

"'I am a fellah,' said he.

"'I know you are a farmer; it was not your occupation, but your religion I asked after. Come, now, we are alone; nobody will hear us; do tell me something about your faith. *I* am a Christian. I tell you what I believe, and how I worship; so will the Moslem, the Jew, the Hindu, and even the poor savage in the centre of Africa. Why will not you do the same?'

"'We are fellahin, that is enough; what do we want of religion?'

"'I know you have a religion of your own; why should you keep it secret?'

"'Do you see that white tomb on the top of that hill? It is Sheikh Ibrahim el Hakim. If any one has sore eyes, and visits that Mazar, he will get well.'

"'We will talk about that good doctor by-and-by, if you please; but now I want an answer to my question.'

"'May God curse the father of that donkey!'

"'Never mind the donkey, he will go well enough; and you should not curse the poor beast; besides, you mentioned the name of God: who is He? what do you believe about Him?'

"'Is it not near noon? we have four hours yet to Hŭsn from that ridge ahead of us.'

"This is a specimen of a long trial, in which I was completely baffled by an ignorant fellah from the wild mountains of the Nusairiyeh."

In reference to their religion and their origin as a people, Dr Thomson adds:—

"This remarkable people have no forms of prayer, no times or places of worship, and no acknowledged priesthood. At weddings and funerals they sometimes use Mohammedan prayers, but only when in the vicinity of Moslem towns. They practise polygamy, and marry very near relatives—the nearest of *all*, according to the reports of their neighbours. They themselves deny that a Nusairy can marry his own mother. However this may be, the marriage relation is very loose among them. I could not learn whether they believed in the immortality of the soul, and a future state of rewards or not, but they hold to transmigration of souls somewhat as do the Druzes. They seem to have derived some of their customs and reputed tenets from Persia. The truth probably is, that whatever of Mohammedanism has been incorporated with their original superstition was borrowed from the followers of 'Ali; and they are to this extent a heretical sect of Mos-

lems. But many things led me, when among them, to suspect that they were fragments of Syria's most ancient inhabitants—descendants of those sons of Canaan who were in possession of Arka, Arvad, Zimra, and Sin, on the shore west of their mountains; and of Hamath, on the east, when Abraham 'came from Ur of the Chaldees.' Expelled by foreign nations from their primeval seats, they retired to the inaccessible mountains, where they now live. These are so situated that they were never penetrated by any great military roads or mercantile routes, and never will be. Perhaps many of their brethren, when driven from the south by Joshua, took refuge with them. I was struck with the prevalence, all over these mountains, of names of men, and mountains, and castles, and villages, which were identical with those once common in Palestine.

"As Christian missions are now established among them, we may hope, ere long, to be better acquainted with the origin, history, manners, customs, and religion of this remarkable people. I have seen a few books which pretended to give an account of their faith; but the Nusairiyeh would not acknowledge them. They are not to be trusted, and, besides, they throw very little light on the matter. They have countless sacred tombs, called Mazars, to which they resort on various occasions; but their ceremonies there are always performed in secret. Should any of their number divulge their mysteries, he would be assassinated without remorse, mercy, or delay. This is certain; and this horrible fact may have given rise to the stories about the *Assassins*, for it was on these

mountains that those somewhat fabulous monsters are said to have resided." *

The account which Assemani gives of the rise of this religion in his "Bibliotheca Orientalis," has always been considered of some importance, and we therefore insert it. He says:—

"Whereas many desire to know the origin of the Nazarai, receive the following account from us. In A.D. 891, there appeared an old man in the region Akula, [this is Cupha, a city of Arabia, as Bar-Hebreus elsewhere notices,] in a village which the inhabitants call Nazaria. This old man having the appearance of a person given to severe fasts, great poverty, and strict devotion, many of the natives of that place followed him; out of whom having chosen twelve, according to the number of the apostles, he commanded them to preach a new doctrine to the people. The governor of the place, hearing of this, commanded to apprehend him; and, having cast him into a dungeon in his own house, swore that on the following morning he would have him crucified. On the same night, the governor going to bed, half-intoxicated with wine, placed the key of the dungeon under his pillow; a maid of the household perceiving this, when he was fast asleep, withdrew the key; and, pitying this old man, given to fasting and prayer, opened the dungeon, set him at liberty, and then restored the key to its former place. The governor, going in the morning to the dungeon, and opening it with the same key, and finding no person, ima-

* "The Land and the Book," by W. M. Thomson, D.D., p. 226, *et seq.*

gined the culprit to have been miraculously removed; and as the maid, through fear, kept silence as to what she had done, the report spread abroad that the old man had escaped from the prison while the doors were shut. A short time after, having found two of his disciples in a distant country, he contrived to persuade them that he had been delivered by angels from the prison, and conveyed to a desert place. He then wrote a book of his religion, with an order to promulgate it, and invite men to receive his new doctrines. These doctrines were of the following nature:—'I, such a one, commonly believed to be the son of Othman, of the town of Nazaria, saw Christ, who is Jesus, who also is the Word, and the Director, and Achmed, the son of Mohammed, the son of Hanaphia of the sons of 'Ali; the same also is the angel Gabriel; and he said to me, Thou art the Reader, thou art the Truth. Thou art the camel that retainest anger against the infidels. Thou art the heifer bearing the yoke of the believers. Thou art the Spirit. Thou art John the son of Zacharias. Preach, therefore, to men that they kneel four times in their prayers—twice before sunrise, twice after sunset—toward Jerusalem, saying each time these three verses, God is sublime above all, God is high above all, God is the greatest of all. On the second and sixth festival, let no man do any work; let them fast two days every year; let them abstain from Mohammedan ablution; let them not drink strong drink, but of wine as much as they please; let them not eat of the flesh of wild beasts.' Having delivered these ridiculous doctrines,

he went to Palestine, where he infected the simple and rustic people with the same teaching:—then departing, he hid himself; nor is his place known to this day." *

An intelligent and learned friend of mine in Syria, who at one time occupied an influential position under the Turkish Government, once obtained the possession of two of their books, but unfortunately lost them. Many of the points which he has furnished me relative to their religious doctrines and practices are corroborated by my own reading and by personal intercourse which I have had with this people. I have no doubt, therefore, of the general accuracy of the following brief statement of the subject:—

Like the Druzes, they believe in repeated Divine manifestations in human form. At the time of the promulgation of the Mohammedan religion, God appeared in the person of 'Ali, and of the Christian in that of Peter. This latter manifestation they call the Simonic. The prophets also are incarnations of superior intelligences. It is generally supposed that they believe Jesus and Mohammed to have been prophets, but from their rejection of both Christianity and Mohammedanism I am led to doubt this. It is not unlikely, however, that, while regarding both the founders of these systems as Divine messengers, they put a mystical and allegorical interpretation on their religions, as the Druzes do, and thus receive them in a sense peculiar to themselves. They

* We have given this passage as translated by the author of "The Faiths of the World," art. *Ansorians.*

have a notion that God resides in the sun, or rather that the great luminary forms His robe. Hence, in their morning prayers, they turn their faces to the east, and in the evening to the west; and this obeisance to the sun has been so frequently observed, that it has given rise to the report that they worship it. From a division among themselves into Shemseeh and Kamareeh, (solar and lunar,) it is evident that some of them associate the moon also with their idea of God.

Their religious worship is always observed with the greatest secresy; but it probably consists of reading their books and some prayers which they are known to have. It has been long reported that they celebrate a rite very much like the Lord's supper, and several festivals belonging to the Christian religion, such as Easter and Christmas, and it would appear that the report is not without some foundation. Like the Druzes, some of them only are initiated into the mysteries of their religion. Nor can the novice attend a certain order of their meetings until he shall have first passed through a process of religious training. Such candidates have always a spiritual father who undertakes to instruct and guide them, and whom they are bound to venerate more than their natural parent.

On the doctrine of the transmigration of souls they differ from the Druzes in two particulars. One is, that the souls of righteous men, after a number of migrations, undergoing all the while a process of purification, attain ultimately to the position of stars in heaven, and hence

they invoke many names in the astronomical system, in the belief that every star, according to its magnitude and splendour, is the residence of the soul of some departed prophet, saint, or righteous man. The other is, that human souls often inhabit the bodies of brutes, in expiation of former sins, and that having thus suffered for their guilt, they return again to human bodies. The fate of infidels, as held by them, is not clearly understood. With the Druzes, however, they believe that a system of rewards and punishments is carried on in the course of these transmigrations.*

They believe that women, like brutes, have no souls; and therefore they never give them any religious instruction, or allow them to understand anything of their mysteries. Hence, also, they consider it lawful to marry a Mohammedan woman.

* "He [a Nusairiyeh sheikh] asked me where the spirit went after death. I replied that it returned to God. With the gravest face imaginable he said, 'There is a sect of people who pretend that it returns to another body.' I laughed, as I knew that he was alluding to the belief of his own people. He asked how it was that men are born blind, adding, that it was because they had committed sins in a former state, which they had thus to expiate. I replied that the true solution was, that God permitted this, and that this world is a state of trial; that the natural tendency of poverty and affliction is to lead men's minds to think of God and religion; and that in a future state all would be compensated for what they had borne with patience in this. 'But,' said he, 'there are many of the poor and afflicted who know nothing of God, or care nothing for religion.' I answered that, at all events, this world was as a mere nothing, vanishing as vapour; to which he assented: and so our conversation ended."—*The Ansyreeh and Ismaileeh: A Visit to the Secret Sects of Northern Syria*, by the Rev. Samuel Lyde, B.A., p. 198.

The infamous crimes with which they are sometimes charged, of contracting incestuous marriages, and of worshipping impure objects, do not seem to be well founded. But it is evident that they think it lawful to injure in any and every way those who are out of the pale of their religion. Lying especially, when the parties deceived are not Nusairiyeh, is considered no crime whatever; when the interests of their religion require it, it becomes a duty and a virtue.

"There is a class of men among them called sheikhs, who dress somewhat differently from the rest, and do not carry arms. Every one who can read or write a little is called a sheikh, but there are some whose fathers and grandfathers have been such before them, and who are treated and spoken of with great consideration. They are resorted to for charms in cases of sickness, and for the prediction of future events by means of astrology, and also for general advice. Presents are brought to them, and the hands and even the feet of some are kissed when approached. They teach some of the boys part of the Koran, and initiate them into the secret religious rites. But, as the chief among them confessed, their practical influence is very limited. 'If,' said one, 'I tell a man to do so and so, and he does not relish my advice, he goes to another sheikh who counsels him to something different.' Others said to me, 'We do not follow the advice of our sheikh; were we to do so, it would be better for us.' The consequence is, that each man does what is right in his own eyes, and feuds and fights are common among them.

"The name of the Ansyreeh is used in the north of Syria as a bugbear, and the people of the plains describe and fear them as great thieves and robbers. And such, in part, they are; and it is no wonder, oppressed as they have been, that they take this way of revenging and indemnifying themselves. They go long distances from the mountains to rob; and of this I heard many instances. And they not only rob others, but one another. As they themselves said, in the mountains a man will rob his mother or brother when asleep; and they seem, some of them, to have little idea of the guilt of theft. Swearing is universal among them, and oaths of all kinds are scarcely ever absent from their lips. . . . . The children grow up without restraint, and early carry arms. They have so little reverence for their parents, that it is no unusual thing for one of them to strike or shoot his father. . . . . The whole of the menial work is performed by the women, and it is no uncommon thing to see a man riding on a donkey, and his wife trudging behind with a heavy load. Polygamy is usual among them, and some of them have no less than four wives. They barter their wives as they do their donkeys, and, I believe, in some cases exchange the one for the other. The women, most of them, seem quiet and attentive to their families, but use as bad language as the men."*

* The Ansyreeh and Ismaileeh, pp. 292-294.

PART IV.

PROTESTANTISM.

PROTESTANTISM.

THE Divine command given by the Lord Jesus to His disciples at His ascension, to go and evangelise all nations,* was evidently intended by Him to be executed by His Church in all ages. Not only were the apostles incapable of preaching the gospel to every creature,† but the promise appended to the command—the perpetuity of His presence, aid, and blessing‡—necessarily implies that His ministers and His Church in every subsequent period were to succeed them in bearing the message of redeeming love to perishing sinners. The language also addressed by the Saviour and His apostles to the disciples of their times, and through them to the Christians of all times, that they are the salt of the earth, and the light of the world, makes it evident that this command cannot be restricted only to the persons who heard it, but that it must be taken to apply in a much wider sense. Nor, indeed, can we look for the *accomplishment* of the universal extension of the Redeemer's kingdom, which forms the subject of a large part of the prophecies of the Old and New Testaments, and for which we are taught to pray daily, without a pro-

* Matt. xxviii. 19. † Mark xvi. 15. ‡ Matt. xxviii. 20.

per and continual use of the means which God has been pleased to constitute as His wisdom and power in the salvation of believers. The preaching of the Word, the accompaniment of the Holy Spirit, the instrumentality of the Church, and the certain and final triumph of the gospel throughout all the earth, are, in fact, clear truths, for which we have the sure and unmistakeable warrant of the Bible. The Church of Christ has, accordingly, in ancient and modern times, put forth efforts, commensurate with its own strength and amount of vitality, to send the joyful tidings of Christianity to those who sit in darkness and in the shadow of death. If the Church has ever neglected this paramount duty, it is because other and essential points were also neglected; if its efforts have been hitherto feeble, it is because the degree of its spiritual life was also feeble; and if its endeavours are daily gathering strength, it is because its spiritual vigour is constantly on the increase. Nor is this intimate connexion between the spiritual condition of the Church and the cause of missions fanciful: the evidence which may be produced in its favour from Scripture and from history is very ample and satisfactory; and no one who has either carefully observed or studied the events which bear on this question, can well doubt that the last half century affords an incontestable proof of the truth of this remark.

The Church of Christ has, indeed, been very slow in attending to this duty. The missionary cause was generally left to lie by until about the beginning of this century. When it was first taken up, some viewed it as an extrava-

gant idea, doomed, earlier or later, to meet with certain disappointment; others considered it as a simple labour of love; others still, that it was a privilege to communicate the saving truths of the gospel to those who are in error and darkness; and only a very limited number as the last command of the Saviour, which His Church was bound to carry out. The earlier part of the nineteenth century is comparatively a recent period, and there are still many who can remember the time when the subject was met with strong opposition, with cold disdain, or with a surprising degree of indifference, among the professed followers of the Lord Jesus. Christians in general, even at the present time, cannot be said to be fully awakened to all the responsibility which lies on them in reference to this matter. The voice which has reached Christendom from heathen lands, and from the most distant isles of the sea,—the more than reasonable success which the pioneer missionaries have had,—the general circulation of knowledge on the subject,—and the recent awful events in India, have only partially arrested the attention of the Christian masses. It belongs, perhaps, to later times to carry on the enterprise of extending the kingdom of Christ on a scale which will bear a just proportion to the greatness and glory of the cause.

Of all places which need the influences of the gospel, and to which missionaries have been sent, Syria, to the minds of many Christians, in point of interest is surpassed by none. The land of promise to Abraham, Isaac, and Jacob,—the theatre of Scripture history in the times of

the Jews,—the scene of the humiliation of the Son of God for the salvation of the world,—the cradle of Christianity and of the earliest apostolic churches,—and the site of important and hitherto unfulfilled prophecy, as many students of the Bible believe,—it is not surprising that the eye of Christendom should be directed to it with a special degree of interest, and that the progress of God's work in it should excite more than ordinary joy in the hearts of those who love the Lord Jesus, and who look with hope and faith to "the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." *

Protestantism in Syria is indebted principally to the labours of the missionaries of the American Board of Commissioners for Foreign Missions.† They took the field earlier than all others; they maintained their ground

* Acts iii. 21.

† The American Board of Commissioners for Foreign Missions—a missionary society which holds a high rank among kindred associations—was first constituted in the year 1810. It was then composed of nine members only. Its first missionaries—five in number—on their landing in India, were ordered by the Honourable East India Company to return home in the same vessel which had brought them; and not till after a long period of anxiety and discouragement did they gain a firm footing as missionaries of the cross in that country. With this inauspicious beginning, it is highly pleasing to compare the present state and operations of the Board. The following summary is given with this object:—

Missions.	
Number of Missions	27
" Stations	121
" Out-Stations	101

often under circumstances of an adverse character; the means of men and money expended by them are compara-

Labourers Employed.

Number of ordained Missionaries (eight being Physicians)	164	
„ Physicians not ordained	5	
„ Other Male Assistants	10	
„ Female Assistants	194	
Whole number of labourers sent from this country [U.S.]	——	373
Number of Native Pastors	19	
„ Native Preachers	191	
„ Native Helpers	314	
Whole number of Native Helpers	——	524
Whole number of labourers connected with the Missions .		897

The Press.

Number of Printing Establishments	8
Pages printed last year	45,489,346
Pages printed from the beginning . . .	1,080,481,083

The Churches.

Number of [Missionary] Churches (including all at the Sandwich Islands)	318
Number of Church Members (do. do.) .	27,740
Added during the year (do. do.) .	1,532

Educational Department.

Number of Seminaries		6
„ Other Boarding-schools		17
„ Free Schools (312 supported by Hawaiian Government)		619
„ Pupils in the Free Schools (8,460 do.)	16,128	
„ „ Seminaries . . .	348*	
„ „ Boarding-schools . .	544*	
Whole number in Seminaries and Schools . .	——	17,020

* Exclusive of the pupils in the Lahainaluna Seminary and other Boarding-schools at the Sandwich Islands.

tively very large;* the resources of all kinds which time has brought under their command are many and highly important; the policy which they have followed, and the measures which they have used, have been generally wise and effective; the press which they early established, the good command of the Arabic language which they acquired, and the uniform faithfulness and zeal which they displayed, are matters of no small consideration; and, lastly, their success has been perhaps wider in extent and more solid in character than has attended the labours of others. It is not the object of this chapter, nor is this the place, to offer a panegyric on the character of the American missionaries; but in this sketch of Protestantism in Syria, we cannot do any justice to our subject without a constant reference to the actors whom it has pleased God to employ in this work.

Their first missionary to Syria landed at Jaffa in the beginning of 1821. He was soon followed by others. The missionaries, few in number and young in experience, were harassed for several years with all the annoyances, anxieties, and discouragements which generally

Expenditure of the Board during the Year ending July 31, 1858	$374,889 : 35
Receipts	334,018 : 48
Debt	40,870 : 87

—*Forty-ninth Report of the American Board of Commissioners for Foreign Missions*, 1858, pp. 139, 144.

* The expenditure of the Board on the Mission to Syria during the last year (1857-58) amounted to $28,870 : 60, or nearly £6000 in English money.—*Ibid.*, p. 141.

meet those who enter on a new enterprise. Evil and false reports, which even at the present time gain credence with some of the simple who are still under the yoke of cunning and ambitious priests, were circulated about them and their faith by the hostile clergy. For instance, it was reported that they bought men to their creed with money; that ten piastres was the ordinary price of one soul, but that this sum was so charmed by the power of the Evil One that it was incapable of exhaustion; that they confessed their sins on the tops of houses; that they shot their sins to heaven with common guns; that they worshipped the devil; and other like absurdities, which, however, exerted at that time a strong repelling influence on the minds of many. The hostile state of the country at that period often broke up their stations and interfered with their work; and the Maronite clergy, having due instructions on that point from Rome, plied all their art and power for the expulsion of the missionaries from the land. It was about this period that one of their learned young men was brought to the knowledge of Jesus, and died a martyr to the truth by the hands of the highest dignitaries of the Maronite Church. After a long confinement in the loathsome prison of a convent, fed on a scanty allowance of bread and water, and perhaps beaten, it is said that Asaad Esh-Shidiak closed his life, poisoned by the order of the Emeer Beshir.*

* The case of Asaad Esh-Shidiak was the first visible triumph of the gospel. He was the son of a respectable Maronite of Hadet, one of the villages which lie at the foot of the Lebanon; was educated in the Maro-

These were dark and trying times. But the men whom God provided for that period were equal to the emergency, for they possessed strong faith and unwavering confidence

nite college of 'Ain Warka, and became afterwards the private secretary of the Patriarch. The Rev. Mr King, one of the American missionaries, engaged him as an instructor to himself in Syriac and Arabic, in 1825, when Asaad was about twenty-nine years of age. Having undertaken to answer a small controversial tract written by that missionary, he became during his work convinced of the truth, and began to see some of the errors of the Roman Church. When this became known to the Patriarch, he was sent for, and they met in Deir Alma. The new views of religion which he had embraced—as, the necessity of a spiritual state of heart in distinction from modes and forms, the sufficiency of Scripture, and the fallibility of the pope—highly displeased and irritated the Patriarch and others, and being threatened with imprisonment and death, Asaad withdrew privately to Beyrout, where he was welcomed by the missionaries, who had not expected to see him again alive. It was, indeed, the last time they ever saw him: his friends, partly by entreaty and partly by force, took him home, and thence to Deir Alma, where the Patriarch then was. He was subsequently removed to Cannobin. "Here he endured imprisonment, chains, stripes, and revilings in succession, and often all of them combined. About the middle of May he was in close confinement in chains, and was daily beaten. In June, having made an unsuccessful attempt to escape, he had a heavy chain around his neck, the other end of which was fastened to the wall. The Patriarch encouraged the common people to visit him in his confinement, and to spit in his face, and call him odious names, in order to shame him, and break his spirit. Toward the close of July, his mother and other members of the family visited Cannobin at the request of the Patriarch, who had informed them that Asaad was unwell. They found him in chains, which they were unwilling to believe to be the case till they saw it for themselves. Galeb, a younger brother, carried a written application to the Patriarch, signed by the whole family, pleading for Asaad's liberation. It was well understood, however, that Tannûs, an older brother, though he joined in the application, sent a secret messenger to prevent its success. The mother's heart had relented, and she acknowledged that the missionaries felt more tenderly for her son than the Maronites did. Galeb

in the promises of God, that the sure harvest in due time would be reaped. Their operations were then limited in number, and of a simple and primitive character. The circulation of the Word of God, first attempts at preaching, a few primary schools, and kindly intercourse with the people, were the means which they adopted for sowing the precious seed of life. There are yet some who distinctly remember the time when the Rev. Mr Bird, one of the earliest missionaries, and others, used to gather a crowd of beggars, read to them a chapter from the Bible, and then distributed among them bread for the supply of their bodily wants. They also often visited the sick, and ministered unto them in various ways, and thus, by their Christian life and Christian instructions, they not only did much good at the time, but they prepared the way for further and more extended labours.

The only permanent station which the missionaries

saw his brother in September, but was not permitted to take leave of him. About two months afterwards Galeb visited Cannobîn, assisted his brother in escaping, and brought him homeward as far as Kesrawan, where the fugitive was apprehended, carried bound to Ghazir, and afterwards restored to the Patriarch at Cannobîn. From this imprisonment he was never released. The Maronite authorities concealed the facts of his history as far as they could, frequently sending out false reports of his death. After the conquest of the country by the Viceroy of Egypt, it was ascertained that he was really dead. Worn out with cruel mockings and scourgings, with bonds and imprisonments, his bodily powers gave way; but his mind, by Divine grace, proved unconquerable, and he died a constant witness to the truth."—*History of the American Board of Commissioners for Foreign Missions*, by Joseph Tracy, p. 178, *et seq.*, and p. 266.

then had was Beyrout; but owing to the state of anarchy which prevailed at that time, their work was broken up, and they had to go to Malta. In 1830 they returned. The Maronite Bishop of Beyrout had prepared a reply to Mr King's farewell letter, and printed it at the press of the Propaganda at Rome. To this Mr Bird wrote in 1833 an answer, which was printed in Malta at the Church Mission press, and on the exhaustion of that edition, was reprinted in Beyrout. It is an able refutation of the errors of Rome, and forms a valuable book on the subject of which it treats.

In 1832 two new missionaries were sent by the Board; and in 1835 the mission, which had been weakened by the departure of some of its members,* received a new impulse by the arrival of others. The formal preaching of the gospel also was conducted regularly, a girls' school was opened, and the number of free schools increased. A high school was instituted, in which, in addition to the study of the Arabic and of the Holy Scriptures, the ordinary rudiments of the sciences were taught in the English language. About this time also a press was established in connexion with the mission, which has since

* The Rev. J. King, D.D., and the Rev. W. Goodell, D.D., were removed; the first is now in Greece, and the second in Constantinople. The Rev. Mr Bird returned to the United States in 1835. The Rev. E. Smith, D.D., and the Rev. G. B. Whiting, after labouring for about thirty years each in the Syrian field, have gone to the better land, there to receive the reward of their self-denying services. Of the noble band of that period, the Rev. W. M. Thomson, D.D., alone remains in the field.

been improved in many respects, and has arrived at a high state of efficiency. A station which had been begun in Jerusalem was strengthened by the arrival of another missionary, but the force of the mission continued to be concentrated on Beyrout and its vicinity.

It is not the object of these pages to give a full and connected history of the missions to Syria, except so far as this may be necessary to throw light on the subject of Protestantism in that country. It will be sufficient, therefore, to say, that the strength of the mission of the American Board has since those times been constantly increasing. Beyrout, Abeih, Sidon, Hasbeiya, Deir el Kamar, Bhamdûn, Sûk el Ghurb, Tripoli, and Homs are regularly occupied; while a number of other places are considered as out-stations. Such places as the former are chosen for the location of missionaries inasmuch as they present a wide range for missionary work—a kind of centre to which a ramification of missionary agencies may be attached. Hence cities and towns adapted for missionary work are deemed the most important, not only on account of the number of their population, but also because they allow an extension of labours among the neighbouring villages which are dependent on them. The out-stations have schools and small Protestant communities, and preaching is performed there as statedly as the force of the station will allow. They are generally supplied with pious school teachers, catechists, or preachers, who are under the supervision of the missionary or missionaries residing at the station; to whom they also resort for

books, advice in religious matters, and in cases of persecution, &c.*

It has been previously mentioned that the missionaries of the American Board are not the only labourers in the evangelisation of Syria. We shall now, therefore, take a brief glance at the missions of other societies.

The Irish Presbyterian Church has two missionaries in Damascus. This society, we believe, contemplates the Jews as the primary, though not exclusive object of their labours. They have now been in the field a good number of years, and have gathered a Protestant community and a small Christian church almost wholly from the members of the Oriental Churches. The principal man in that little church is Dr M. Mushakah, one of the ablest men in Syria, whose conversion from the Greek Catholic faith to Protestantism engaged him in a written controversy with his former patriarch, Maximus.† This controversy, to which the Doctor added an extended and satisfactory refutation of the errors of the Papal Church, was published at the time, and produced a wide-spread and profound sensation regarding the claims of evangelical religion; and although the book was printed about ten years ago, it continues to be in much demand, and, doubtless, is read with much benefit. In the same place also

* The number of missionaries, stations, out-stations, &c., is stated in the last Annual Report of the American Board of Commissioners for Foreign Missions, (p. 55,) as follows:—9 stations; 7 out-stations; 12 missionaries—one a physician; 1 printer; 15 female assistant missionaries; 3 native preachers; 7 native helpers.

† See p. 88.

there are one or two missionaries of the Associate Reformed Presbyterian Church of America; but the labours of these two missions have been carried on so much together that their work may be regarded as one. In connexion with these missions there has been of late a considerable movement in some of the villages to the north of Damascus, where a number of people have become Protestants.

The Free Church of Scotland has a number of primary schools on Mount Lebanon, and in connexion with them a few Protestants. Up to the present time, however, no missionary has been sent out to take charge of the work.

The Church Missionary Society has for some years had several missionaries labouring in Jerusalem, Nazareth, Jaffa, and Nablous. Owing to a fanatical rising of the Moslems against the Christians in the latter place about three years ago, all missionary work has been, we believe, for the present, abandoned. The Church Mission, in addition to several primary schools, has one high school in Jerusalem, and many converts to Protestantism in connexion with most of the stations and other places where its labours have extended.

It will be thus seen that the northern part of Syria is occupied by the American Board, except Damascus, which is in the hands of the Irish Presbyterian and Associate Reformed Missions; and the southern, from the region of Nazareth to Jerusalem, by the Church Missionary Society and the London Society for Promoting Christianity amongst the Jews. It is very pleasing to add that, so far

as we know, the feelings of these different missionary bodies to each other have been of a fraternal nature, and that a good degree of unanimity prevails among the missionaries. Such a spirit becometh those labouring in the cause of one Master, and who have for their one object the preaching of the truth as it is in Jesus.

Of the various topics which enter into the subject of missions none is worthy of more consideration than the policy which is best adapted to secure the end in view. On the general features and agencies of the work we believe there is little or no difference among all missionary bodies. The only scope for difference of opinion lies in the comparative importance of these agencies,—in the precedence which some may feel disposed to give to one, and others to another, of the various means and instrumentalities in the wisdom of which all are agreed. In discussing this matter no one is responsible for the views which we entertain but ourselves; still we believe we present nothing new or startling—nothing which may not be approved of by all who have any experience in missionary operations, or who have had an opportunity of observing the utility of the various agencies which we shall now proceed to mention.

1. *The circulation of the* BIBLE holds, without doubt, a first rank in importance among the agencies which are used in the work of missions. As it is the real and only source of all religious truth, it is, therefore, the grand means for the religious reformation of the world. From it alone can the sinner obtain the knowledge of the re-

vealed mercy of God in Christ, and of the way of receiving gratuitously by faith the benefits of the great sacrifice offered by the Lamb of God. It is the only book which carries with its instructions that authority which impresses man with its Divine origin. Its truths alone find a natural response in the hearts of the children of men; and though human nature sees in them doctrines unpalatable to its moral pride and depraved inclinations, conscience stands up as an unmistakeable witness to the veracity of the one and the illegal opposition of the other. It furthermore carries with it, to every honest and prayerful reader of its pages, a blessing from on high, which not only illuminates his darkened understanding, but also renovates his polluted nature and sanctifies all the powers of his soul to the love of God and the obedience of the faith. In the language of Scripture, "the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart," (Heb. iv. 12.) Though described as a little book in the hand of the mighty angel, whom John saw with his right foot set on the sea and his left on the earth, (Rev. x. 2,) it is destined to pull down all the strongholds of error and infidelity, and to build up that universal kingdom which is to be under the rule of the Prince and gospel of peace.

It is not at all wonderful, therefore, that in the policy of missions the Bible should be adopted as the sword of the Spirit, by which the kingdom of darkness is to be

assailed and victory won to the Redeemer. It is, indeed, itself a herald, which travels further and wider than any missionary, or any number of missionaries, however indefatigable, can hope to accomplish; for it enters into abodes which are interdicted to the living preacher, and there, if accompanied by the demonstration of the Spirit, performs its silent and powerful work. Many missionaries, both in this and in other lands, have had repeated testimonies to the efficacy of the Bible in the conversion of persons who by it alone have been led to embrace the truth. It cannot be forgotten also that without this agency applied to the conscience in some form or other, true religion cannot advance one step in the heart of man, in whatever state or place he may be. The copies of the Bible which have been scattered throughout this country are very numerous, and it lies wholly beyond the province and power of statistics to give any estimate of the number of those who, by reading the Word of God, have been led to renounce wholly or in part the vain traditions and doctrines of men. Eternity alone can reveal the number of souls who have thus been brought to the knowledge of the blood of the new covenant as the only foundation for the hopes of the awakened sinner. Another powerful evidence of the strong hold which the Word of God has taken on the public mind, and the wonderful change which it has effected, may be found in the fact that the strenuous efforts of the clergy to denounce the "English" Bible, and to wrest it from the hands of the people, only raised a corresponding effort on the part of the laity to keep it

in their possession, and resulted in the failure of this attempt to deprive the land of this heavenly light. It is of course to be understood that we speak here not of individual cases, but of the subject in its most general aspect.

We should not be at all just, if we did not mention in this connexion the name of, and the obligations of the missionary work to, the British and Foreign Bible Society. Every copy of the Scriptures which has been distributed by the missionaries in Syria is of its publication. The edition published in Rome more than a century ago, in three large volumes, is from its price and bulk not adapted for general circulation. It is also, we believe, nearly extinct. But for the Bible Society, the missionary work must have lacked its most essential element; and it is not too much, therefore, to say, that a large portion of the good already done, and of the preparation which has been going on these thirty years past for the ultimate evangelisation of this country, is due to the generous provision of Arabic Bibles and Testaments supplied from the press of this society in England. If the work of this noble institution is of a very unostentatious character, because its annual reports deal chiefly in the number of the translations of the Word of God which it has made, and of the copies of the Scriptures which it has published and circulated, it cannot be forgotten that its silent labours are fast filling the earth with the light of salvation, and that but for its efforts, and those of kindred associations, much of the funds and strength of the missionary work would be withdrawn from their own immediate province.

The Arabic version adopted by the British and Foreign Bible Society is that which was made and published under the auspices of the Romish Church. As this follows the Vulgate, has many inaccuracies, and its Arabic is often quite ungrammatical, the Syrian mission of the American Board is now engaged in making a new translation from the original. It was begun by the late lamented Rev. Dr Eli Smith, who was so justly distinguished for his Oriental learning and general accomplishments. Gifted with an unusual facility for learning languages, of which he knew a large number, and possessing a singularly logical and accurate mind, and an indefatigable power of application, he seemed to be the man whom Providence had raised up for this great and important undertaking. But he lived long enough to complete only a portion of the work which he had undertaken—a work begun perhaps too late in a life already consumed by ardent study.*

* The subject is thus noticed by the American Board in its Annual Report:—"It is already known, that the work of translating the Scriptures into the Arabic, has been interrupted by the death of the translator, whose qualifications no survivor, in the mission or elsewhere, possesses in an equal degree, or can acquire for many years. He had, however, done so much, that his work can be carried on by others, especially in the New Testament, to an advantageous result. His assistant-translator, Mr B. Bistâny, had put into Arabic the entire New Testament, the Pentateuch, and the Historical Books of the Old Testament, and of the Prophets, Isaiah, Jeremiah, Lamentations, Hosea, Joel, Amos, Obadiah, Jonah, Micah, and Nahum. Of these, Dr Smith had revised and nearly prepared for the press the whole of the New Testament, and all except Jeremiah, Lamentations, and the last fourteen chapters of Isaiah, in the Old. Genesis, Exodus, and the first sixteen chapters of Matthew, had received his final revision, the greater part of

The system adopted by the late Dr Smith and his present successor, the Rev. C. V. A. Van Dyck, M.D., in carrying on the translation is as follows:—The first translation is made from the original by the assistant-translator, who is acquainted with the Hebrew, Greek, and Syriac languages, and is a good Arabic scholar. It is then corrected by the chief translator, and put into the hands of one of the most learned men in the Arabic language, who makes his alterations and returns the manuscript. The emendations of the learned sheikh are again studied, and such alterations made as are called for by the text. The manuscript is then printed, and a number of proof-sheets are sent to all the members of the mission and to others, who study the translation and make their suggestions. The criticisms are again studied by the chief translator, a final revision is made, and the sheets are printed in a permanent form. According to this slow method the translation will be a long time in process before it is finally completed, but it will doubtless

which had been printed under his superintendence. These printed portions he explicitly declared, a few days before his death, were the only portions for which he was responsible, and were the representative of what it was his aim that the Arabic Bible should be. And with these finished specimens, and with so large a portion of the remainder translated and carefully revised, and with the helps to translation which he had accumulated, his brethren believe that he has laid the foundation for one of the best versions of the Sacred Scriptures to be found in any language. Dr Van Dyck has been appointed to complete the publication of the New Testament, as soon as practicable; and it will doubtless be much superior to the old translations hitherto in use." —*Forty-eighth Report of the American Board of Commissioners for Foreign Missions*, 1857, pp. 78, 79.

be one of the very best versions extant in any language. The new version, when it is published, will not entirely supersede the old one, especially at first. Some will continue to prefer the latter, while it will be prudent to circulate the two together, in order that the public may have an opportunity of judging the comparative merits of both, and that they may see that no doctrinal variation has been introduced into the new translation. The New Testament is now being printed with marginal references and notices of the most important variations in the reading. The translation is made strictly from the *Textus Receptus.*

2. Another agency which holds a very high rank in the policy of missions is *the preaching of the Word.* This was, doubtless, the grand instrumentality made use of by the apostles in carrying on their work, and by which they succeeded in gaining converts to the Christian religion, and in building up churches among both Jews and Gentiles. It is distinctly declared in Holy Writ to be "the power of God unto salvation to every one that believeth." * In short, the conversion of the world and preaching the gospel are so linked together in the Word of God that they cannot be disunited without doing violence to the plain meaning of the sacred text; for "faith cometh by hearing, and hearing by the word of God." † Finally, in modern times, it has become a well-understood fact that the cause of vital religion generally prospers only so far as the ministers of the gospel faithfully preach the primary truths of revelation. In heathen lands also

* Rom. i. 16. † Rom. x. 17.

it has been found by experience that this is the most effectual way for battering down the gigantic walls of error which time and superstition have raised up. It is also another well-known fact, that many who cannot be easily persuaded to read the Bible for themselves, readily attend to good preaching whenever they have the opportunity of hearing it. The fact is, that the Bible read and the Bible heard are one and the same means, though the way of its application to the understanding is different in mode, the Holy Spirit blessing the way which seemeth good to Him.

"Preaching the gospel" is generally understood by Christians to comprehend the exposition from the pulpit of all the truths of revelation. This, we believe, is a sense somewhat wider than its original and scriptural signification, for although it is certainly the duty of the minister of Christ to declare the whole counsel of God,* all Scripture being profitable for doctrine, for reproof, for correction, for instruction in righteousness,† it is equally certain that the doctrine of *salvation by grace* is the sum and substance of the Christian religion, and should, therefore, be the point around which all the ministrations of the pulpit ought to rally. It was this doctrine which the apostles constantly and particularly kept in view, in all their discourses and epistles, as the remedy which at once opens the eyes of the sinner to his lost condition, and cleanses his conscience from its sense of guilt. Though it was foolishness to the Greeks and a stumblingblock to the

* Acts xx. 27. † 2 Tim. iii. 16.

Jews, Paul not only preached Jesus Christ and Him crucified, and was determined to preach nothing else,* but he uses the Divine plan of salvation by Christ as the great argument for persuading men to be reconciled to God.† Even in Christian lands, therefore, where the knowledge of Jesus is so widely spread, the minister of the gospel must take it up as his most choice argument in his controversy with the ignorant, the infidel, and the indifferent, and in his dealings with the backsliding Christian. This doctrine, in short, should form the Alpha and Omega of all his preaching. And since it involves many truths that make no compromise with error, and which are incapable of admitting it on any essential point, it should ever be the great weapon for defending the purity of the faith, and for assailing all the delusions under which the world labours, as it is the only sovereign balm which heals the wounds of sin and gives peace to the troubled heart.

This is a point on which the instructions of the American Board to its first missionaries are very explicit. After speaking of the policy which should guide them in their work, they add :—"In teaching the Gentiles, it will be your business, not vehemently to declaim against their superstitions, but in the meekness and gentleness of Christ, to bring them as directly as possible to the knowledge of the truth. It is *the truth*, THE TRUTH AS IT IS IN JESUS, which is *mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing which exalteth itself against the know-*

* 1 Cor. i. 22, 23, ii. 2. † 2 Cor. v. 20, 21.

ledge of God, and bringing every thought into captivity to the obedience of Christ. So far as the truth has access, so as to produce its effects, the errors and superstitions and vices of paganism will fall of course."* The weighty truths which these instructions contain are indeed as scriptural as they are of the very highest importance; and the general adoption of their spirit by its missionaries is perhaps the principal cause of the eminent success of this society in its missionary operations.

The formal preaching of the word does not supersede the necessity of private religious conversation, nor can it ever wholly take its place. Indeed, a missionary can generally gather a congregation only so far as he can by conversation interest the people in the truths of religion. Much of the success of his preaching, also, will depend humanly speaking, on his following it up not only with prayer for the blessing of God on his feeble ministrations, but with direct, earnest, and affectionate dealings with each of his hearers. He must watch over them with a father's eye, be interested in their welfare, and manifest his sincere love to them through channels in which genuine affection easily and naturally flows. It is difficult for us to conceive of success when the minister, and particularly the missionary, feels that his duty has been properly and fully done by his having faithfully prepared and intelligibly delivered his Sunday sermons or weekly lecture.

The dangers which beset a missionary in this matter

* History of the American Board of Commissioners for Foreign Missions, p. 34.

are very great, and quite peculiar to his position. As he is generally far in advance of the people among whom he labours, in intelligence, learning, refined taste, and habits, his sympathies naturally yearn after a much higher and more congenial order of society. Finding himself, from some cause or other, tied to his position, he is strongly tempted to shun all social intercourse with a class which he considers so inferior to his own, and to pass his time chiefly in pursuits agreeable to his own disposition, or to the habits which he had acquired by previous training. Such persons have evidently mistaken their calling; for whatever else it may be, it certainly is not the work of a missionary. For the same and other reasons, the missionaries, if they are not very careful, and if they are not animated by the best spirit, are in great danger of assuming a bearing towards the converts connected with them which may easily amount to a spirit of supremacy, and which is often looked upon as such. This naturally engenders a spirit of jealousy and opposition among the native Protestants; and, therefore, instead of a right ministry of the word and a prayerful active church, the camp of the Lord becomes engaged in a sad intestine conflict, which, however the victory may terminate in reference to the interests of the parties concerned, cannot but be utterly ruinous to all true piety and to all real progress of the cause which they both profess to serve.

Closely connected with the subject of preaching is that of *public prayer*. It is a question of some importance,

and therefore has sometimes been discussed, whether the usual Presbyterian form or a set liturgy is more suitable to make the most favourable impression on the minds of persons who have been used to outward forms and ceremonial display in the services of religion. This question, however, as to the comparative value of the two forms does not differ materially from that discussed in Christian lands. Nor, indeed, is it capable of a solution that shall be satisfactory to all parties; because tastes will differ, and conclusions will be necessarily diverse, on a point whose premises affect individual minds very much according to habits of thinking and feeling contracted in early life, and strengthened by long usage. Probably much depends on the character of the officiating minister. There are undoubtedly some who, for some reason or other, seem to be incompetent to lead the devotions of a congregation either acceptably or profitably, and this makes the whole service extremely fatiguing to their hearers, if not to themselves also. In such a case, the mischief may receive some mitigation from a written liturgy. On the whole, however, we prefer for our part the simple Presbyterian plan. When properly conducted, formalism—a mischief of no small magnitude—has perhaps narrower limits than it can obtain elsewhere; and the whole service is calculated to impress the heart with a devout solemnity which no other form can surpass. It necessarily follows, therefore, that it is of the highest consequence that the missionary, in addition to warm and sincere piety and

good abilities, should possess an accurate knowledge of the native language. On this, indeed, his usefulness to a considerable degree will depend.

3. *The organisation of converts into churches* is another important agency in the policy of missions. This is a point to which the attention of missionary societies has, we believe, only lately been directed; and yet it stands very conspicuously in the records of apostolic labours. The particular benefits of church organisation extend, in the first place, to the believers themselves, in various ways; as, for instance, the regular enjoyment of the privileges and ordinances of the Christian religion, the mutual watchfulness and exhortation of members, the sympathy and affection which such a tie is calculated to produce among themselves, the discipline of offenders, and the force of Christian action which such a combination concentrates and renders effective. In another and equally important respect, the value of a church may be observed in the fact that it becomes the germ of a growing institution—the nucleus which attracts to itself stray and weak Christians. Believers thus united assume a compact and visible body, which attracts notice and stirs up a spirit of inquiry, while its concentrated influences are stronger and more effective in promoting the cause of truth and righteousness than can be generally obtained by disunited effort. It stands to reason, moreover, that an enlightened person is led much more easily to renounce his connexion with an apostate church, when he can see an evangelical one before him, than he would otherwise. The Church is a

Divine institution, for the benefit of Christians in particular and of the world in general; and however much the Word of God may insist on the instrumentality of spiritual truths in convincing the understanding, changing the natural heart, and reforming the outward life, it has nevertheless given us a simple external form of religion, of which the most important part perhaps is the Church. Finally, it is a matter of missionary experience that wherever this policy has been followed, the work has generally advanced much faster and much more satisfactorily than otherwise. The experiment, if experiment it may be called, has been, indeed, put into execution on a large scale only in comparatively recent times; but the result has been such as, on the whole, to produce the conviction that the primitive and apostolic method of organising believers, as soon as they can be gathered, into churches, is a plan sanctioned by Divine wisdom, and attended with the blessing of the great Head of the Church.*

Churches thus raised among new converts, however, can prove to be an auxiliary of inestimable value in the work of missions only when they are constituted as far as possible of persons truly grounded in the elements of the Christian faith, and truly regenerated by the Holy Spirit. For the Church can be vital, and therefore useful, only so

* In Europe, the Protestant churches of Belgium are, we believe, of recent date, being composed chiefly of converts from Romanism; and their missionary zeal and success in diffusing the light of the gospel in that country are truly remarkable. May we not attribute this in a great measure to a sense of the responsibility with which such a formation is calculated to impress them?

far as it is composed of living Christians, who derive their life and strength from Jesus Christ. All haste in gathering a church from the materials of this world must therefore exhibit the folly of a worldly combination endeavouring to fill the place of a spiritual institution. The inevitable consequences will soon make themselves painfully visible, —formalism, a worldly spirit, scandal, and death.

The proper exercise of ecclesiastical discipline is another matter which should be sedulously attended to. The instructions of the Holy Scriptures on this point are very explicit. In churches of modern growth particularly, the benefit of discipline is of the utmost importance; and for this reason, among others, that it is absolutely necessary to the proper and healthy development of the Church itself, and to its progress in the knowledge, spirit, and obedience of Christ. But, on the other hand, there is a danger, into which some are very apt to fall, of carrying this matter to an injurious extreme. We do not believe that a rigid and uncharitable system of *surveillance* is either more scriptural or more successful in preserving the purity of the Church, than a lax watchfulness over its interests. For while the latter policy often receives children of the world who will bring into the Church a worldly spirit with all its baneful effects, the former rejects weak but sincere Christians, induces many to put on the cloak of hypocrisy, and fosters a spirit of self-righteousness, which is so abominable in the sight of God, and so destructive of all Christian efforts in the promulgation of true religion. Decided cases of either nature must, indeed,

be dealt with in a decided but humble manner; all others require to be treated with a large amount of charity. For this rule we have the positive injunctions of God's Word, the example of our blessed Saviour and of His apostles, and the consciousness of our own moral standing before Him who is alone spotlessly pure. It is more than downright presumption to expect or to endeavour to exact from others an approximation to the high standard of God's law, when we ourselves fall so far short of it. In all truth and justice, the mantle of charity should cover many weaknesses and defects in those who are still babes in Christ, which would be unpardonable in ourselves. From these considerations it will be seen how much the true spirit of Christ is needed in the ministers of the gospel, whose duty it is to build up and watch over the churches of God.

There is a kind of piety, now happily on the decline, which is characterised by an outward and unwarrantable severity,—a piety which adds to a long face and morose manners a harshness in judging of others, and a kind of general condemnation of all who differ from us in some minor points of theology, or who do not implicitly follow our own opinion, and give themselves up to our guidance. Another distinguishing mark of this so-called piety is to be found in the pharisaical air which it assumes, and which, though not in words, yet plainly says, "Stand by thyself, come not near to me; for I am holier than thou."* There is also an outward legality and formalism, to the

* Isa. lxv. 5.

neglect of pure and undefiled religion within, which makes it evident that its theology is in error; and an asperity and a misanthropy quite opposed in spirit to the great rule of love and to the essence of real Christianity. From this kind of piety it is the duty of all those whom it may concern to see that both the missionaries and the missionary churches are free. Let it be remembered, that as it is abominable in the sight of God, so it is repulsive to man; that as it has already brought incalculable mischief on the name of true piety, so it is in its very nature to bring it again, and thus to make religion odious to the world; that, in short, to commend religion to the consciences of men, honesty and not hypocrisy, charity and not severity, must be the ruling principle in our life and ministrations. Nor are the evils of this spirit confined to the person who exhibits it, or to those individuals who are so far repelled by its influence as to renounce the claims of vital religion upon them. These evils easily communicate themselves to those who are still babes in knowledge and piety, and deprive them of that spirit of charity which should pervade all their feelings and actions towards others. We desire not to lower the standard of Christian morals, but we do desire to banish for ever from the Church that false form of piety which has ever been the evil genius of Christianity.

4. The comparative value of *common schools* as a missionary agency is a disputed point. There are some who suppose that the principal part of missionary work is the institution and inspection of primary schools, in which

the young are taught to read the Bible and instructed in the first principles of the Christian religion, and thus placed in a fair way of growing up into good Christians. In Christian lands, where the moral influences which surround the young are on the whole of the proper kind, the school has doubtless very considerable effects on the future life of the child; but in the mission field, the circumstances in this respect are so different, that much of the value of primary education is lost. The child has no proper foundation in his character, from previous training, enabling him to receive to the best advantage the religious knowledge presented to him in the school. The little which, with his limited capacities, he does learn has to contend in him with the injuries contracted by his previous training, and with the evil influences which assail him in his circle of friends and relatives. If he is taught, for instance, in the school never to tell an untruth, he cannot but succumb to the bad example which is set before him by those to whom he naturally looks with love and respect. The religious knowledge imparted to him is not followed up, as in Christian lands, by proper instruction at home, by the Sabbath school, by teaching from the pulpit, and by a high standard of morality pervading the community. Moreover, the boy in Syria, as soon as he has learned to read and write, is generally taken from the school and put to some trade or employment by which he is to earn his future livelihood. Deprived of Protestant instruction, it is not strange that he should soon forget what he had learned in his early years,

and that, moulded by the society into which he is thrown, he should lose all previous good impressions. Others are disposed to take the opposite extreme, and, on the strength of such facts as we have alluded to, repudiate the good done by common schools, and would expunge the system entirely from the policy of missions. They would prefer to see the funds and forces of the missionary enterprise expended on preaching, the circulation of the Bible, the organisation of churches, &c. The fact is, that primary education has its own intrinsic value, and it is not right either to expect too much from it or to deny wholly its usefulness. The simple fact that the number of readers is thereby increased is something which is not to be overlooked in the evangelisation of a country. Some good impressions, it is to be hoped, will ever cling to the pupils, even though in future life they may be brought in contact with adverse influences. The teacher, if a pious and zealous man, will do much good among the parents of the children and others. The school itself is frequently the resort of persons who wish to improve themselves in religious knowledge; and thus it sometimes turns out to be the nucleus of a promising movement. No doubt, therefore, should be entertained regarding the utility of primary education as an *auxiliary* missionary agency, though to look for the results which are to be seen in Christian lands, where the circumstances are so different, would be to expect too much, and therefore to meet with disappointment.

Thirty free schools, with 1020 pupils—743 boys and 277 girls — are supported by the missionaries of the

American Board.* In these schools, common reading and writing are taught, and in some of them a little geography and arithmetic is added. In Deir el Kamar and Hasbeiya, they have two high schools for day scholars, in which are taught geography, arithmetic, and the rudiments of Arabic grammar.

In addition to the common schools, the missionaries of the American Board maintain a seminary or college, which was begun about the year 1846. It is situated in Abeih, a fine village on Lebanon, about five hours' distance from Beyrout. The course of study occupies generally about four years. The scholars begin with geography, arithmetic, and Arabic grammar, and towards the conclusion of the course are carried through the higher branches of mathematics. During the last two years, instruction in the English language is also given to a few of the scholars. Lessons in the Bible are a regular part of the daily studies; and "though the students are from different sects, the study of the Bible brings them all to a substantial agreement in religious opinions, and to a unanimous rejection of all schemes of men as sufficient rules of faith and duty." † The number of scholars varies from fifteen to twenty-five; and the reputation of the college is very high, as there can be no doubt that it is the very best in-

* Forty-ninth Report of the American Board of Commissioners for Foreign Missions, (1858,) p. 58.—We have no means of telling exactly the number of such schools in connexion with the missionaries of other societies; probably in all they do not exceed twenty.

† Forty-eighth Report of the American Board of Commissioners for Foreign Missions, (1857,) p. 78.

stitution of learning in Syria. There is a similar school in Jerusalem, under the charge of the Right Rev. Dr Gobat; though in its course of study more of the English, we believe, is taught, and less of the sciences.*

The American missionaries have also had a female high school, which continued for several years, and then had to be stopped on account of the illness of its excellent principal, H. A. de Forest, Esq., M.D., which after his return to the United States terminated in death. They have now re-established it in Sûk el Ghurb, on Mount Lebanon, a few miles north of Abeih, and it is in the hands of two young American ladies. This institution, if it prospers, will be highly beneficial to the pupils, and from the number of these there will be doubtless some who will take charge of small schools for girls, which are beginning to be appreciated in this country. The Bishop of Jerusalem has also a female school, very much of the same character.

5. *The Press.*—Protestant books, during the earlier periods of missionary work, were printed at the Church Mission press at Malta. About the year 1836, the American missionaries established a press of their own in Beyrout, which has ever since been fully engaged in publishing books on various subjects, religious and literary. Books in the various departments of science are intended chiefly for the schools, but they are also in good demand

* If we write less of the operations of other missionaries than in justice we should, it is not because we are partial, but because our means of information on their labours are very scanty.

among the native literary classes. With regard to the general literary merit of these books, it may be said that they are of a very superior character. While the typographical execution is very fine, the editorial duties are discharged by one of the ablest students of the Arabic language.

It will be some time yet before the press can have in Syria that power which it commands in more civilised countries. The reading part of the population is still small; and not until education and a taste for literature are generally introduced, can this agency have much influence on the religion, morality, and mental culture of the Syrians. Still the books which have issued from the American press have had a large number of readers, and the good done in this way has certainly been very great. "The total number of pages printed during the year [1857–58] was 2,569,000, of which 174,000 are pages of Scripture, 5536 volumes have been half-bound, and 6173 volumes and tracts were distributed. The whole number of pages printed from the beginning is 8,192,500."*

* Forty-ninth Report of the American Board of Commissioners for Foreign Missions, (1858,) p. 58.—The following list comprises, we believe, all the publications of the American press:-

Religious—Practical.

Books,... Psalms of David.
Genesis.
Pilgrim's Progress.
Imitation of Christ.
On the Work of the Holy Spirit.
On Prayer and Fasting.
Psalms and Hymns.
Assembly's Catechism.
Questions on do.

6. *Native Agency.*—There is an adage in the Arabic language to the effect that a tree can be cut down only by one of its limbs—conveying the idea, that as trees are brought down by the axe, of which an important part is made of wood, so where there is a difficulty in influencing

Tracts,... {
- Catechism.
- „ (Small.)
- On Temperance.
- Self-Examination.
- Justification by Faith.
- Government of Children.
- Duties of Children.
- Little Henry and his Bearer.
- Dairyman's Daughter.
- Sinners in the hands of an angry God.
- Rest to the Weary.
- The Lost Path.

Religious—Polemic.

(5) Against the Errors of the Latin and Greek Churches.
(2) Evidences of Christianity.
Rites and Ceremonies.

Educational.

(2) Primer.
(2) Arabic Grammar.
(2) Geography.
(2) Arithmetic.
Geometry.
Algebra.
Logic.
Rhetoric.
(2) Prosody.
Child's Book on the Soul.
Companion to the Bible.
Questions on Bible Lessons.

Miscellaneous.

Tract on Cholera.
Ten other Books and Tracts.

an individual, those who are nearly related to the party concerned, and who are therefore best acquainted with the circumstances, are the most capable of removing it. It is a saying upon which the Arabs act in adjusting family quarrels, feuds, &c.; and judging from their success in such matters, they do not seem to be mistaken in this principle of policy. But however wise in its application to secular affairs, it remains to be seen how far it should be employed in the evangelisation of a people, and with what prospects of success. For this we need proofs of a different and more positive kind. Now, if we refer to the policy adopted by the apostles in similar cases, we find that when they met with success in places where they preached the gospel, they immediately constituted the believers into churches, and ordained pastors from their number to feed them with the Word of God, while they either themselves kept a vigilant watch over the infant churches, or appointed others for this object, as in the case of Timothy and Titus. This, in fact, was employing native agency to carry on the work which they had begun. An approach to this principle, as far as circumstances permitted, may be also observed in the distribution of their forces: Peter was the apostle to the Jews; while Paul, qualified by nature, grace, and education, to labour among the followers of heathen philosophy, was appointed to preach the gospel to the Gentiles. In the times of the Reformation, the work of God was carried on almost exclusively by what may be called native agency. In proof of this, we need but mention the names of Luther in Ger-

many, Zuingle in Switzerland, Farel in France, Latimer in England, and Knox in Scotland. It is equally true that men generally are qualified to labour to the best advantage only in the land of their birth and education.

And it is but natural that it should be so. The natives of a country understand their fellow-countrymen much better than foreigners. They know their faith, their habits of thought, and the weak points which they can attack with the greatest advantage, and the most proper way for obviating difficulties and producing conviction. They have greater facilities of access to the people, and of knowing their private ideas on the subject of religion. They are not regarded as foreigners intruding on their opinions with the design of proselytising them to the religion of strangers. The missionary himself must be in close connexion with the natives, must learn their ways, and must win their affection, respect, and confidence, before his ministry can be successful among them. It is doubtless with these ideas that the American Board has, from the first period of its operations, employed the services of converted natives to help the missionaries in the work of the gospel; but the full value of this agency was not probably appreciated until it had been confirmed by repeated and long-continued experience. The present number employed by the Board is much greater than that of the American missionaries, and the time in the history of missions will undoubtedly come when the work of evangelisation will be left chiefly, and ultimately wholly, to the Christians and churches of lands now occupying missionary hands.

There is still another aspect of the case which is of the highest importance. It is this: the moral strength of converts to Protestantism and to vital Christianity cannot be promoted to that degree of solidity which is the highest honour that can be performed by missionary labour, and which should form its ultimate object, unless they have an important share in the evangelisation of their country and a respectable position in the ranks of the ministry of the gospel. Such men, it is certainly true, must be raised by God himself, and must be qualified by a baptism of the Holy Spirit from on high. But, in the constitution of human affairs of which we now speak, much may be done to help, and much to thwart this important end. They must feel that in this service they have to account much more to God than to man. A large amount of unrestrained freedom—a freedom from anything like a system of suspicious *surveillance* and from all dictatorial authority—must be granted to them. We do not mean that they should be allowed *irresponsible* freedom; the missionaries themselves do not possess this, and it is not at all wise that either should possess it. The cause which has not yet had time to advance from the infantile stage to that of maturity certainly requires a kind of watchfulness, which, however, to be right and useful, must be paternal in its spirit, flowing from, and manifested by genuine love. One thing is certain; the moment that native agency is considered as a menial or mechanical service, in which a prelatical spirit is maintained by the one party and conceded by the other, at that

moment itself a poisonous element enters the missionary work and saps the very vitality of its existence.

7. From the earliest periods of missionary operations, *medical agency* has always been considered as possessing a high value in promoting their success; and experience, in numberless cases, has justified this estimate. It will not be necessary, therefore, to dwell long on this subject. The particular usefulness of the medical missionary extends, in the first place, to the missionaries themselves, who naturally feel much more comfortable with a physician of their own country, in whose skill they can confide, than otherwise; and considering their isolation, as is generally the case, from all access to well-educated members of this profession, the diseases to which they and their children are frequently exposed, from change of climate and other causes, and the precious value of the lives of good missionaries, it becomes evident, that not only their feelings are entitled to much sympathy, but that it is a matter of wise economy to provide each mission with a medical man. In his public attendance on the sick and the dying there is also a spirit of Christian benevolence which will go far in commending the religion of Christ, especially to those who by this means come under its influences. The principal value, however, of the missionary physician lies in the fact, that to him alone the widest door of direct Christian usefulness is accessible. The relation of the patient to a kind and able physician is generally of a very intimate and endearing nature, for he soon learns to look on the doctor as the angel of God

sent for his recovery, to confide fully in him, and to pour into his ear secrets and complaints of the most private character. All this gives an opportunity to the Christian medical man of leading his patient to the knowledge of Him who is the real and only source of rest to the heavy-laden and weary—of unfolding to him the ailments of the soul and the precious consolations of the gospel of Christ. If he is not of that number of pious people who look with contempt or with cold reserve on all those who do not share with them the same blood or the same degree of civilisation, he will be able to accomplish an amount of good to immortal souls which rarely falls to the lot of an ordinary missionary. And these same benefits he can frequently extend to the relatives of the sick, who, after a sufficient trial of his professional skill and of his genuine kindness and affection, also begin to regard him as a true friend, and to be influenced by his counsels of truth and righteousness.

If we have written strongly in favour of medical agency, it is the result, after some experience and much reflection on the subject, of our sober and firm conviction of its importance. Nor can we, indeed, forget in this connexion the scriptural antecedents which we have for it in the example of our blessed Saviour, who went about doing good, and of His apostles, who, while preaching the unsearchable riches of Christ, often healed the sick.

The missionary physicians in Syria who are thus employed in using the healing art in the service of religion, are not so numerous as the exigency of the case calls for.

In Jerusalem, a physician and a surgeon are connected with the hospital, which, however, is established exclusively for the benefit of the Jews. In Beyrout, the American Board had at one time an accomplished doctor, who was an excellent servant of God; but he has gone to his rest. The other missionary physician whom they have at present, is so much occupied with the new translation of the Bible into Arabic, and with other ministerial duties, that he has no time to attend to the calls of the sick. In Damascus, the Associate Reformed Church Mission have one physician who gives himself entirely to medical work, and is thus contributing much to the success of missionary labour in that place. If we were to express an opinion as to the place which has the greatest necessity for a medical missionary, we should say that an able and experienced operating surgeon, who is at the same time an M.D., located in Beyrout, would be capable of doing a great deal of good. It is of great importance that this city, which is the centre of almost all the influences that are now bearing on Syria, should also be adequately filled by the most competent agencies for evangelising this land.*

* The following is the testimony of a missionary in Armenia on the value of medical agency in the work of missions:—"A missionary who is a physician will have access to a far greater number than he could possibly reach were he not a physician. This is emphatically true in opening new fields of labour. The greatest solicitude the missionary has in such places is to get a hearing. Men will not come to him, nor will they receive him if he goes to them. They fear their ecclesiastics; they revolt at the idea of renouncing their old religion. . . . . Our chief difficulty is in the outset of the work. Now, a physician

Another topic closely connected with the work of missions is the present state of religious freedom in Syria.

It is a well-known maxim in Mohammedan jurisprudence that, in the eye of the law, all infidel, or non-Moslem, religions are one; and in accordance with this principle, full religious toleration has always been legally conceded to parties out of the pale of the Islamic faith changing the creed of their fathers. Such changes often took place in past centuries under Mohammedan rule, without any opposition from the law; and if in any case opposition was made, it was not by the law, but in violation of it, the irregularity proceeding from the influence of bribery and other causes, which had their character from the time, place, and circumstances of the parties concerned. Converts to Protestantism were, therefore,

draws the people to himself. Men naturally care more for their bodies than for their souls; and in this country, especially in the interior, they have a high regard for a 'Frank' educated physician, almost a superstitious regard. . . . . And he will not only have access to those in the town in which he resides, but many from surrounding villages will come to him who would never think of visiting a simple missionary. . . . So far as our observation goes, we can safely affirm that, other things being equal, the physician has access to ten souls where the missionary has to one. A second argument is found in the fact that the physician thus augments the efficiency of his brother missionary. The latter is enabled to gain access to greater numbers. The physician is also often able to carry a desirable measure with the Mussulman officials when the wishes of the missionary would be unheeded. True, we should aim to have as little as possible to do with the officials; but there are cases when business with them is unavoidable, and as a general thing the request of the *hakim bashe* is granted. This argument has greater force in places where there is no consul through whom justice may be obtained."—*The Rev Mr Knapp, Missionary Herald*, Feb. 1859, p. 52.

from the beginning left unmolested in the free exercise of their religion, so far as the law was concerned; and at no time, so far as we know, have they been legally prosecuted for having changed their faith.

Unconstitutional, therefore, as religious intolerance in Turkey is, the Protestants have nevertheless suffered, at various times and in various places, much, and in some cases severe persecution in their persons and property. It was to be expected that the civil and ecclesiastical dignitaries of the Oriental Churches should, aside from their natural bigotry, do their utmost by fair and foul means to recover their losses, or at least to put a check on a movement which is progressive in its nature, and which threatens danger not only to their religion, but also to the numbers and influence of their communities. By direct efforts of their own, or by bribing pashas and local governors, they often raised a persecution of a serious character. In Syria, the Protestants of Hasbeiya suffered probably more and longer than others; some were beaten, others imprisoned and fined, and all were put for a number of years under the effect of the malice and hatred of their powerful enemies. Nor can we say that even at this present time, such opposition has entirely ceased; though it is not carried on probably so openly as before. Still the change is very great, and the Protestants of Syria may be said to be now comparatively free from persecution.

This change in the outward state of Protestantism is due, under God, to the efforts of Her Britannic Majesty's

Government. From the first the persecuted Protestants took refuge under British protection; and this was not only generally granted to them, but on the matter being represented to Constantinople, through the powerful intervention of Lord Stratford de Redcliffe, the Protestants were recognised by the laws of the empire as a distinct and independent religious community. The first royal mandate to this effect was issued about the beginning of 1848, and since that time several imperial firmans have been published, a civil head of Protestantism has been elected in Constantinople, and the privileges of the new community have become known throughout the empire. Persecution was thus the means of diffusing the Protestant name, and to some extent the distinctive doctrinal features of Protestant Christianity among a large number of people who would have otherwise remained ignorant of both. The Protestants of Turkey are fully aware of the precious value of religious liberty, and of the instrumentality which God has raised for their securing it, and on which they still depend in all cases of local persecution or difficulty; and while many prayers have been offered for the blessing of the Most High on the gracious Queen of Britain, and on her noble representative whose name has just been mentioned, there are thousands who look on that great country as the bulwark of that religion the profession of which has always been accompanied in their case with a suffering whose cries England alone heard and redressed. During the late Russian war, we have seen stout-hearted men bowed down with sorrow on hearing an account of

the sufferings of the British soldiers in the trenches before Sebastopol, and we doubt whether the victories of Alma, Balaklava, and Inkerman produced a higher degree of enthusiasm among the families of the British isles than they did among the Protestant families of Syria and Turkey.

About two years ago a "Constitution and Rules for the internal regulation of the Protestant community of Turkey" was drawn up in Constantinople by some of the American missionaries and Armenian Protestants. It was then printed, and a number of copies were sent to the different Protestant bodies in the empire, in order that it might receive its final revision and take a permanent form that shall be applicable to the whole community. Some, however, having dissented from many of the principles laid down in it, the plan was rejected by them; though it is likely to be ultimately received by all. The whole proceeding is based on the principle that "every nation or community having civil as well as religious relations, must necessarily possess a national government adapted to its condition, and to its several relations; and the principles upon which that government is founded, and the form which it assumes, must have great influence upon the physical and moral condition of the people." As each religious body, according to the constitution of the country, has to be represented by a civil head at the capital, through whom all business with the Porte is transacted, the constitution lays down the rules of his election, the duties of his office, and the

claims which he has for his support on the people whom he represents. By rule, he should be a Protestant by birth; but as this is, at present, impossible, he must have been a Protestant at least for ten consecutive years. He is assisted in attending to the secular interests of Protestantism by a vice-azkabed, as he is called, a secretary, a treasurer, a council of delegates, and a sub-council. The council of delegates is a corporation of members elected by the Protestants of the empire, and who themselves elect the azkabed, the vice-azkabed, the secretaries, and the treasurer, and the members of the sub-council,—all these being always selected from among the delegates. The sub-council consists of five members, (besides the chairman and secretaries,) and meets once every two weeks, and if business requires, oftener. The council of delegates meets regularly once every three months, and oftener in cases of necessity. This civil establishment has all the necessary authority for attending to the individual or common interests of the Protestants of Turkey. In this constitution it is also recommended that in each pashalik a provincial council be organised, with an azkabed to it,—the members thereof being elected by the Protestants of the pashalik. The principle is extended to towns and villages where there are communities of Protestants, and where committees of business, with a local azkabed, should also be appointed. According to the strongly democratic element of the constitution, the interests of the community are entrusted to representatives chosen solely by and from its own

members; and in this way difficult cases are carried successively from the business-committee of the village or town to the provincial council of the pashalik, and from that to the council at the capital. But wise and necessary as this plan of constitution might become in the future, it appears to us that, for the present, Protestantism in Syria is too feeble to adopt it with any prospect of success; and for this reason, perhaps, very few among its limited number of communities have given their adherence to it.

From the secular organisation of Protestantism in Turkey, we shall now pass to the constitution of the evangelical churches of Syria. We shall have to confine ourselves, however, to the churches which are in connexion with the missionaries of the American Board, because these only, we believe, have received a permanent and independent organisation of their own. The other Protestants will continue probably to hold, for some time to come at least, their present relation to the Anglican and Presbyterian missionaries.* The following is a faithful translation from the Arabic of the

CONSTITUTION OF THE EVANGELICAL CHURCH.

Rules of Constitution.

"The Holy Scriptures teach us that there exists one

* The missionaries of the American Board of Commissioners for Foreign Missions belong to the Presbyterian, Congregational, and Dutch Reformed Churches. Their churches in Syria differ slightly in church government from every one of these evangelical bodies.

Catholic Church, consisting of all men who believe rightly in the Lord Jesus Christ, and who confess that He is the Saviour of the world.* Every community, therefore, who possesses this faith and confession, whatever the number of its members may be, is a Christian Church, and a member of the Catholic Church. The Church, whether visible or invisible, has but one head only—the Lord Jesus Christ.†

"1. Each of the evangelical churches of Syria should have a presbyter, called also bishop or pastor,‡ who shall possess the commendable qualifications mentioned in 1 Tim. iii. 3–7; and one or more deacons who shall possess the commendable qualifications mentioned in 1 Tim. iii. 8–12. These are elected by the male members of the church, who alone have a right to vote; and they are ordained by prayer and the laying on of hands.§

"2. Inasmuch as there is not, at present, in Syria a sufficient number of members to constitute more than one evangelical church, all the members who are scattered in different places shall be united with the evangelical church in Beyrout, and shall submit to its constitution and government; and it is the duty of the presbyter of the evangelical church of Beyrout to minister unto them, inasmuch as they are the members of one church. But if hereafter there should be found in a place a number of members sufficient to constitute a separate church, they shall be permitted to leave the Beyrout church and to be

* 1 Cor. xii. 27; Eph. v. 30.
† Matt. xviii. 20; Eph. i. 22.
‡ Acts xx. 28.
§ Acts vi. 3–6.

constituted according to these rules into a separate church in their own place; and their church shall bear the relation of a sister to the church of Beyrout.

"3. As a matter of necessity in the beginning, the first presbyter of the evangelical churches of Syria shall be ordained by the American presbyters who reside in Syria as missionaries, in the presence of the church, by prayer and the laying on of hands; and in like manner the deacons. The second presbyter shall be ordained by the first presbyter and by the aforementioned American presbyters. But after the evangelical church of Syria shall have two presbyters, it shall constitute its own ministers, as was the custom in the apostolic churches.

"4. The presbyter shall be the chairman of all sessions of the church; and in case of his absence, one of the deacons shall take his place. In all the acts of the church, the majority of votes shall decide the matter. The minutes of each session shall be recorded in a book, which shall be preserved for the sake of reference.

"5. Inasmuch as the meeting of the members of the church, for considering the matters which relate to the constitution of the church and the discipline of offenders, is not always expedient, a committee or session shall be instituted for this purpose. The members of this committee shall be the presbyter, the deacons, and an equal number of representatives, who shall be elected by those who have a right to vote, once every two years; but in such a manner as that the election of about half

the number shall be renewed every year. The committee shall keep a book for recording the minutes of its acts.

"6. If there should arise a difference in the church, in a matter which relates to its constitution or discipline, and that church should find itself after due effort unable to settle it, the case shall be referred, on account of the present necessity, to the aforementioned American presbyters in regular meeting; and the difference shall be settled according to their decision. When, however, the number of evangelical churches shall become three and upwards, the disputed matters shall be referred to a regular synod composed of the presbyters and representatives of the other sister churches,—each church electing one representative,—and the decision of that synod shall settle the dispute.

"7. It is the duty of the presbyter to devote himself to preaching the gospel, prayer, the administration of the holy sacraments, visitation of the sick, teaching the truths of the Christian religion, and diligence in the salvation and spiritual welfare of the souls of his flock,* by visiting them and giving them such counsel as shall be suitable to the case of each one of them. He should also have a book in which he shall record the names of the born, baptized, communicants, married, and deceased among his flock, with such notices of time and place as shall be necessary for future reference. It is the duty of his

* 2 Tim. iv. 2, 12-16; Acts vi. 4, xx. 18-21.

flock to hold him in reverence, to pray for him and to give him adequate means of living,* so that nothing may distract him from discharging the duties of his office.

"8. It is the duty of the deacons to care for the poor of the church; to distribute among them the charities collected for their assistance;† and in every suitable way to aid the presbyter in spiritual things.

"9. Baptism shall be administered only to those who it is confidently hoped possess true faith in the Lord Jesus Christ,‡ and to their children,§ one at least of the parents being a believer.

"10. It is the duty of the aforementioned committee to examine carefully such persons as apply for admission into the church, with reference to their knowledge of the evangelical doctrines, and to their piety. If they find, after examination and a due regard to their moral conduct, sufficient evidence of their having repented unto God and believed in the Lord Jesus Christ, or their having been born again,‖ the presbyter shall propound their names in a regular meeting of the members of the church two weeks before the time of the communion, so that if any of those who have a vote in the church know of any hindrance to the admission of any of them, they may inform the presbyter of the same, five days at least before the time of the communion, in order that there may be a sufficient opportunity to investigate the matter.

* 1 Cor. vi. 14. † Acts vi. 1–4. ‡ Acts viii. 36–38.
§ Acts xvi. 15; 1 Cor. i. 16.
‖ Mark xvi. 16; Rom. x. 9; John viii. 31.

This rule applies without exception to all those who seek to communicate. But this examination will not be needed if those who seek to communicate be members of another evangelical church, and are known to be such by a certificate from the presbyter of their church, or by some other way.

"11. Those who have been propounded for admission into the church, if no objection has been offered to their reception, shall, after the lapse of the two weeks, assent before the body of the church to the following confession of faith.* The vote of the church shall then be taken in reference to their reception; and if received, they shall bind themselves by the covenant which follows.

Confession of Faith.

"Do you believe in the existence of one God only, and that He is the Creator of all things, almighty, omnipotent, omnipresent, omniscient, self-existent; unchangeable in His eternal being; infinite in wisdom, power, holiness, justice, goodness, and truth;† and that He alone is worthy of worship?‡

"Do you believe that there are in the Godhead three persons, to wit, the Father, the Son, and the Holy Spirit; and that these three are one God?§

"Do you believe that the Holy Scriptures, that is, the

* Rom. x. 9.

† Deut. vi. 4; Mark xii. 29; Isa. xlv. 5, 22; Col. i. 16, 17; Acts xvii. 18.

‡ Matt. iv. 10; Rev. iv. 11, xiv. 6, 7, xxii. 8, 9.

§ Matt. xxviii. 19; John xiv. 9; Heb. i. 8-10.

Old and New Testaments, are inspired by God, and that they are the only rule of faith and duty?*

"Do you believe that man in the state of nature is destitute of holiness, is wholly depraved, and deserves the wrath of God?†

"Do you believe that the Lord Jesus Christ, the perfect God and perfect man, is the only Saviour of sinners, and only Mediator and Advocate between God and men;‡ that through His perfect obedience and passion and death, He has accomplished a full atonement for sin, so that all those who believe in Him shall assuredly obtain salvation; and that there is no other sacrifice to be offered for sin?§

"Do you believe that by reason of the total depravity of human nature, it is indispensable, in order to obtain salvation, that every one shall be born anew by the work of the Holy Spirit?‖

"Do you believe that we are justified by the righteousness of the Lord Jesus Christ alone, through faith, and not by our works; and that good works, though inseparable from genuine faith, are not at all a meritorious cause of our salvation before God?¶

* Ps. cxix. 8–12; 2 Tim. iii. 14–17; 1 Pet. i. 25; 2 Pet. i. 19–21; John v. 39; Matt. xxii. 29; Deut. iv. 2, xii. 32; Rev. xii. 18, 19.

† Eccles. vii. 1; Gen. iii. 17–19; Rom. iii. 9, 19, v. 12; 2 Cor. v. 15; 1 John i. 8; Rom. iii. 23.

‡ 1 Tim. ii. 5; John v. 23; Heb. i. 6; Rev. v. 13; John xiv. 6; Acts x. 26.

§ Heb. ii. 9; John iii. 7, 15, 16, vi. 47; Rom. v. 9; Eph. i. 7; Heb. x. 18.

‖ John i. 12, 13, iii. 2; Titus iii. 5; Gal. vi. 15; 1 John iii. 9.

¶ Eph. ii. 7, 8; Gal. ii. 16, iii. 11; Rom. iii. 20, 24.

"Do you believe that holiness of life, and the performance of the duties which we owe to God, to our neighbour, and to ourselves, are not only indispensable to all believers, but are also an essential quality of every Christian?*

"Do you believe that it is not lawful to offer worship or adoration to any one besides God;† that each of the three persons is worthy of our adoration, which, in order to be acceptable, should be presented in the name of the Lord Jesus Christ; that the use of relics, images, crosses, and all kinds of pictures, however used in the worship of God, and the invocation of saints, are contrary to Holy Scripture and displeasing to God;‡ and that it is impossible to prove from the Word of God the doctrine of prayers for the dead?

"Do you believe in the resurrection of the dead, both of the good and the wicked, and in the day of judgment; and that the happiness of the good, and the misery of the wicked, begin at their death and continue for ever?§

"Do you believe that every assembly of believers, which is properly constituted, is a Christian church, whose only head is Jesus Christ;‖ and that the sacraments of the Church of Christ are Baptism and the Lord's Supper only?

"Do you believe that Baptism is a sacrament which signifies the purification of the heart by the work of the

* Matt. vii. 16-20; John xiv. 15, 21; James ii. 14-17.

† Matt. iv. 10; Exod. xx. 2; Matt. xxviii. 19.

‡ Exod. xx. 4-6.

§ Acts xvii. 31, xxiv. 15; Luke xvi. 22, 23, xxiii. 43; Phil. i. 23.

‖ Matt. xviii. 20; Col. i. 18, iv. 15; Eph. i. 22, 23.

Holy Spirit, by means of washing in water, in the name of the Father, the Son, and the Holy Spirit; and that it is a seal of that purification and a sign of admission into the visible church?*

"Do you believe that the Lord's Supper is a sacrament which signifies the death of the Lord Jesus Christ, by receiving bread and wine, as Christ has instituted; and that it is a perpetual memorial of His redeeming love, and an earnest of union to, and communion with Him and with all true believers?†

"Do you believe that the holy gospel is the chief means for turning men unto God, and for the edification of His people; and that it is the duty of the Church of Christ to execute His last command, which is, 'Go ye into all the world, and preach the gospel to every creature?'‡

"Do you confess, before God and before this assembly, that this is your faith?

"[To this the candidate must assent audibly.]

The Covenant.

"Inasmuch as you hope that you are united to Christ by a living faith, and inasmuch as you feel bound to confess Him before men, and to unite with His visible Church, you now humbly acknowledge, in the presence of God and of this assembly, that you have chosen the Lord—the Father, Son, and Holy Spirit—to be your God,

* Matt. xxviii. 19; Mark xvi. 16; John iii. 5; Titus iii. 5; Rom. iv. 11; 1 Pet. iii. 20, 21.

† 1 Cor. xi. 23, 26; Luke xxii. 19, 20; 1 Cor. x. 16, 17.

‡ Mark xvi. 15; 1 Cor. i. 18; Rom. i. 16; Acts xx. 20, 21.

Saviour, and Sanctifier; that you have taken the Holy Scriptures to be your only rule of faith and duty; that you devote yourself and your all to the service of God, promising that you will, by the Divine help, lead a holy life, and obey His will in sanctifying His day of rest; that you diligently walk in the path of truth, faithfulness, and seriousness, as it is ordained in His Book; that you seek, with all your power, to extend the Christian religion in the world; and that you endeavour always to be an example of justice, contentment, charity, and piety.

"Do you, trusting in the aid of the Holy Spirit, undertake, before God and before this assembly, to perform the engagements of this covenant?

"[The candidate answering in the affirmative, the members of the church shall then stand up, and the presbyter says:]

"We receive you, therefore, to the communion of this church, with all love and joy; and promise to watch over you with Christian tenderness and faithfulness, to walk with you at all times in friendship and brotherly love, as becometh the household of one faith, and ever to pray to God that He may make us—both we and you—worthy to stand at last without blemish before the Lord in great joy. Amen.

"[The presbyter shall then pray.]

Discipline.

"Discipline is the exercise of government according to the rules instituted for this object by the Lord Jesus

Christ in His Church. The design of discipline is the removal of offences, the preservation of purity in the church, its edification, and the benefit of the offender.

"1. All acts of discipline are spiritual; and nothing ought to be considered as an offence worthy of discipline which the Holy Scriptures do not plainly state to be such.

"2. Personal and private offences ought not to be carried at once before the church, but should be treated according to the rule which our Saviour laid down for us in Matt. xviii. 15, 17.

"3. Offences of a public and scandalous character, especially such as violate the Decalogue, should be at once attended to.

"4. Offenders should be exhorted, suspended, or excommunicated, according to the nature of the offence and their sense of it, until they shall have given sufficient signs of repentance, inasmuch as the design of discipline is chiefly the benefit of the offender. It is not lawful for the Church of Christ to exercise temporal punishment, or to curse any one.

"5. The examination of offenders shall be carried on in a special meeting of the aforementioned committee. If, after strict examination, it should be found that the offender is worthy of public discipline, or his accuser should continue to demand his discipline, the case shall be referred to those who have a vote in the church, and its treatment shall be subject to their action. This government applies to the deacons also.

"6. If the presbyter be accused of an offence, the

church of which he is the pastor, or of which he is a member, shall request him with gentleness and respect to justify himself. If he should refuse, or offer proofs of his innocence considered as unsatisfactory by his church, the case shall be referred at once to a regular Synod, composed, for the present, of the aforementioned American presbyters, and hereafter, of the presbyters and representatives of the evangelical churches of Syria, as beforementioned in the Rules of Constitution; and the matter shall be subject to the action of that Synod.

"7. If a presbyter be deposed from his office, he shall submit to the government of the church of which he is a member equally with the other members."

The churches which have been organised according to this constitution are at four central places — Beyrout, Abeih, Hasbeiya, and Sidon; and the number of church members, or communicants, connected with them is at present a little over a hundred. Of the actual number of the whole Protestant community in Syria, it is not in our power to give more than an approximate estimate, as it is so widely scattered, and generally is on the increase every day. It cannot, however, be very far from one thousand souls, old and young: of this, some five or six hundred are in connexion with the missionaries of the American Board; and the others with the Anglican, Irish Presbyterian, and Associate Reformed missions.

But it will be easily seen that it is not in the nature of statistics to do full justice to the results of missionary

labour. Much of this undoubtedly lies in the general diffusion of light and truth throughout the land, in the marked difference of the state of religion in Syria as it is now and as it was fifty and even twenty years ago. The false rumours got up by the hostile clergy to the prejudice of Protestantism have given place, in a large measure, to a good knowledge of its essential doctrines and of their evangelical nature. The Bible, as the only rule of faith and duty, the plan of free salvation by grace through faith in Christ alone, and the way of access to the Father by the Son only, are known by many to form the distinctive features of the evangelical religion. There can be no doubt also that these precious truths have commended themselves to many consciences, and that the number of persons who have adopted some of the most fundamental articles of the Reformed faith is by no means small. Many do not hesitate to pronounce Protestantism the purest form of Christianity, and many more have a general if not well-defined idea that the Oriental Churches have wandered far from the simplicity of the gospel of Christ. Nor can we well doubt that there are a few, here and there, who have thus been led to a saving knowledge of Jesus, though they may not yet see their way clear for leaving the churches to which they are tied by many associations of a most influential character, and though they may not have distinctly heard the voice from heaven saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."*

* Rev. xviii. 4.

It is not unlikely that there are many, like ourselves, who are not ready to go so far as we do in regarding such cases as hopeful subjects of Divine grace, and as born again of the Holy Spirit. And yet it is an incontrovertible scriptural truth, that when the sinner's hope is placed exclusively on the one foundation, which is Jesus Christ, it will not fail him at the last day, though he may have built on that foundation, wood, hay, or stubble, destined to be burned up; for "he himself shall be saved; yet so as by fire."* It is also a matter of historic truth that a great number of persons have always existed in the communions of the most corrupt forms of Christianity—for instance, Augustine and Chrysostom, Luther and Zuingle at the altar reading mass after their conversion, Pascal and Fenelon—of whose salvation the most rigid Protestants entertain no reasonable doubt. Nor should we forget that as Christ in His great mercy overlooks and pardons the many weaknesses and failings and follies of His most devoted followers, so does He also cover the same defects in those who equally look to Him as their only and almighty Saviour.

We have great faith in the revelations of the last hours of human life, when the realities of eternity rise up in the mind as they never did before, when all the hidden and deeply cherished hopes of salvation manifest themselves with a clearness and earnestness which make nothing of this receding world, and all of the fast coming one. The effects of the gospel have never, therefore, been more

* 1 Cor. iii. 11–15.

delightfully visible to us as when the precious name of Jesus has lingered on the lips of the dying until they were shut by the hand of death. We cannot hope that there was at all times the real and saving faith of the gospel, that there never was the hope of the deceived and of the hypocrite, that guilt and fear and despair have not exercised occasionally their exclusive influence; but when the name of Jesus forms so potent a charm to the ears of the dying, and when the priest dares not or does not mention another, it becomes no more a matter of doubt that the Word of God has not been preached in vain. When, also, a peaceful death, in the calm and confident hope of the gracious promises of God in Christ, is attested by a previously upright life, who dares exclude such from the number of those "who have washed their robes and made them white in the blood of the Lamb?"*

The clergy of the Oriental Churches also have been affected, though to a far less extent, by the doctrines and efforts of Protestantism. From a sense of self-preservation, or from observing the gradual change which is taking place in the public mind, or, as we may hope in a few cases, from personal conscientiousness, they have done and are doing something in bringing to view those elements of truth which have been retained in their churches, and in throwing into the shade some of the more palpable errors which have crept into their creed. We even know certain ecclesiastics who are endeavouring to preach the pure gospel amid all the corruptions which they have

* Rev. vii. 14.

received from former ages; a bishop has ventured to affirm, in a crowded church, that repentance unto God is a totally different thing from the so-called sacrament of penance; and a priest has as publicly preached that it is by the sole merits of Christ that men can be saved. The last thoughts of the dying have been turned to the Lamb of God, as the only one who taketh away the sins of the world, by Greek, Greek Catholic, and Maronite priests. It must be admitted that this is so only where the gospel has been effectually preached, but it is equally true that the attempts made by the clergy in preaching, in education, in elevating the standard of morals, and in spiritual watchfulness, are sure indications that the efforts of Protestantism, though despised by some, are beginning to reach the very seat of death, and to awaken long-slumbering energies.

It is in the nature of leaven to leaven the whole lump, and it is equally in the nature of pure Christianity to diffuse its own elements of saving truth among all the races of man. We have already adverted to the fact that the doctrines of the gospel are constituted by God as the grand instrumentality for the conversion of the world,—that by this means He chooses to display His infinite wisdom and His infinite power in Christ to every one who believeth, whether Jew or Gentile,—that it is by this that the children of God are born again,* nurtured,† and sanctified,‡—that this is the sword of the Spirit that is to bring every knee in heaven, and in earth, and under

* 1 Pet. i. 23. † 1 Pet. ii. 2. ‡ John xvii. 17.

the earth, to bow at the name of Jesus,*—that, in short, it is by the instrumentality of His Word, and by the agency of His Holy Spirit, that His kingdom shall come, and His will be done in earth as it is in heaven. All the other means of grace are, therefore, not only secondary, but are effective only so far as they hold out or signify to the mind the fundamental principles of the Christian religion. The Church itself is an organisation of believers, and constituted, in its ordinances and privileges, not only for the benefit of the faithful, but also, as is evident from the parable of the leaven, in order that it may hold out by its living voice, and represent by its living epistles, the doctrines and power of the grace of the merciful God, that it may emit a light amid the profound moral darkness which sin has introduced into this world and which it keeps up, and thus be the instrumental cause in recovering the fallen children of men to the obedience of the faith. The means and agencies which the Church of Christ has at her command are, indeed, many, but they all may be resolved into some form of preaching the everlasting gospel of mercy and peace, with the design and as the means of ultimately evangelising the whole world.

It is not, therefore, in the compass of human power to thwart the progress of vital Christianity, because it is not in the power of man to frustrate the plans and designs of the Almighty. Every such attempt, whether in the form of bloody persecution or of fair combat, must in the end prove abortive; the very consequence of such an attempt

* Phil. ii. 10.

will be turned by Him who holdeth the disposal of all events in the hollow of His hand, to the advancement of His cause and to the glory of His name. The Greeks, in their time, laughed at the story of the cross, but they soon found out that the foolishness of preaching was rapidly demolishing the temples of their idols and their services. The Roman emperors then took up the sword and crimsoned the world with the blood of saints, but in less than three hundred years after Paul had preached and suffered death at Rome, the Roman throne and empire were converted to Christianity. There is an argument in these and in similar facts for the Divine origin of our holy religion, and for the truth of prophecy, which no infidel can answer. The most elaborate efforts at this have, as is well known, signally failed. And it will be so to the end of time. The great Captain of our salvation will continue to go forth conquering and to conquer until "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." *

There are two principles which God, so far as we can find out by observation, always regards in the execution of His designs; the one is adequate time, and the other competent instrumentality. A single seed of the vegetable kingdom requires many months, or even many years, of changes within itself and in the elements of nature around it, before it can attain that full measure of organic formation and maturity of which it is capable. And as in the natural, so in the moral world—every individual

* Isaiah xi. 9.

thing must have its period of formation, development and maturity, under circumstances which favour the process throughout all its stages. The world at large has been undergoing a gradual transformation—a universal restitution to its primeval state of righteousness—ever since the fall of man; and yet the end can be seen, dimly in the distance, only by the eye of faith. If there has been, at times, a long rupture in the chain of its advances, by the intervention of the reign of some conflicting anti-christian power, this was absolutely necessary for the experience of man; and the wisdom which permitted it will doubtless appear more clearly in future ages. The Christian, regarded from this point of view, has to pass through a long series of gradual changes, before he can be wholly freed from this body of death. The Church of Christ, so far from forming an exception to these principles, contains within itself and in its history the highest manifestation of them; for, from being a small seed it becomes a giant tree, so that the birds of the air come and lodge in its branches; from being an element of transmutation, it communicates that very property to its most distant parts.

The principles of the Divine government and providence should never be forgotten in such a great and important work as the evangelisation of a country; so that, notwithstanding the amount of encouragement which has attended the labours of Protestant missionaries in Syria and the inevitable prospect of success which is warranted to us in the Word of God, the present time is doubtless more of

sowing than reaping. The missionary work in Syria has, in reality, been but begun. The number of missionaries engaged in this labour is much too small to occupy all the central positions in the country;* and many of them have not yet mastered its difficult language. The people, also, cannot be said to have been sufficiently awakened to receive the gospel;—the shaking of the dry bones is just beginning to be heard. Some, indeed, have risen to life, but what are they among so many? The number of those who have heard the truth is still comparatively very small; and of these, many have either rejected its message of salvation, or they have not had sufficient time to study the subject. The Bible and religious books have been, it is true, scattered far and wide, but the number of its readers is small; and of those who pray over its pages, it is still smaller. Though the influence of the clergy has generally diminished, they still possess the ways and means of vigorously opposing the advances of Protestantism. There are some very excellent men among the Protestants of Syria, but none have risen up yet who are fully endowed from on high to be the honoured instruments of its religious reformation. These things require time to

* The American Board has ten ordained missionaries stationed at the following places—Homs, Tripoli, Beyrout, Sûk el Shurb, Abeih, and Sidon. The Irish Presbyterian and Associate Reformed Churches have two or three in Damascus. The Church Missionary Society has one in Nazareth, one in Jaffa, and one or two in Jerusalem,—about fifteen missionaries in all. From this number, we must, in all honesty, make some deductions; as there are some who cannot be called efficient labourers, either because their knowledge of the language is too insufficient, or because there is some other adverse cause.

take place. If the Church of Christ, therefore, has long neglected the last command of its Head and Saviour to carry the gospel to every creature, it must have, at least, some patience in expecting the fruit of its labours.

THE END.

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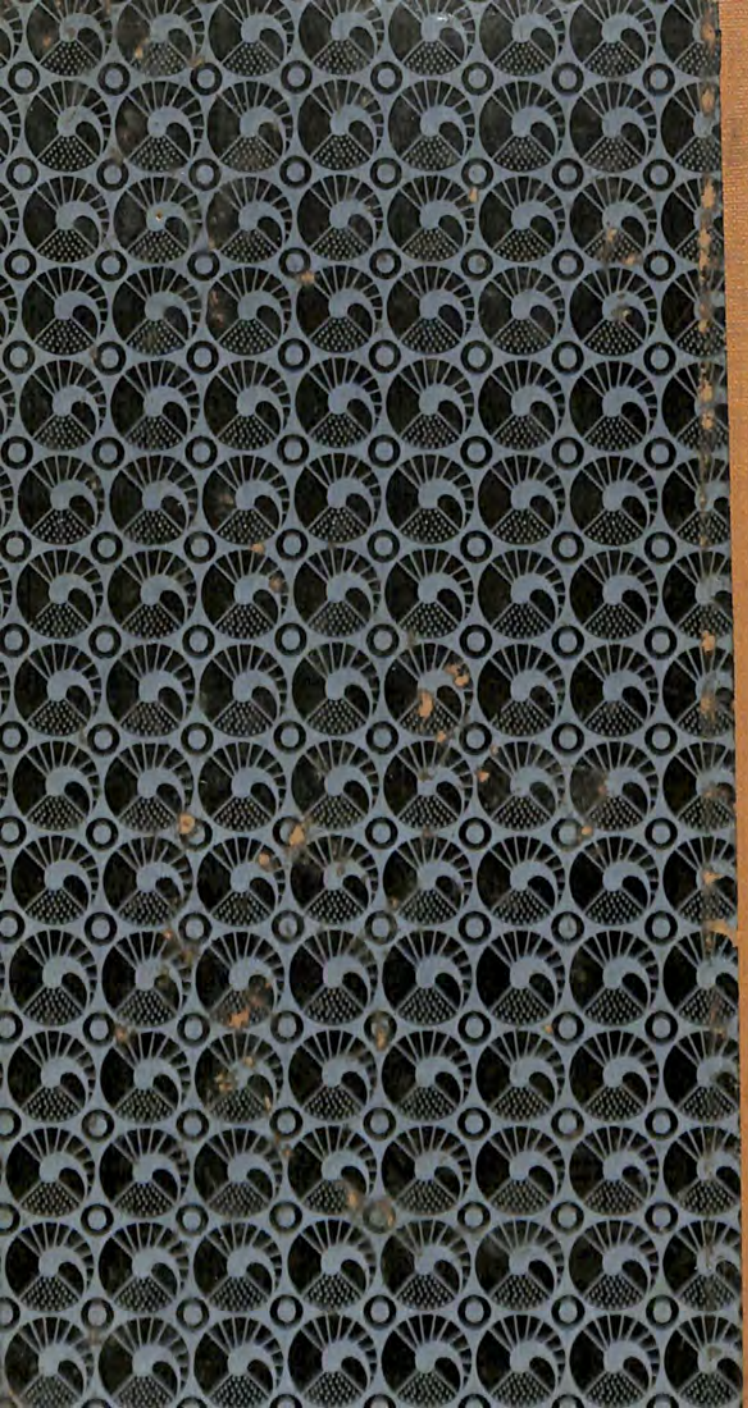
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